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Hedges, Henry P.

An Address on the Two  
hundredth anniversary of the  
settlement of East Hampton.

1850.



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A N A D D R E S S ,

DELIVERED ON THE 26<sup>TH</sup> OF DECEMBER, 1849, ON  
THE CELEBRATION OF THE

Two Hundredth Anniversary

OF THE SETTLEMENT OF THE TOWN OF

**EAST-HAMPTON.**

TOGETHER WITH AN

A P P E N D I X ,

CONTAINING A GENERAL HISTORY OF THE TOWN FROM ITS  
FIRST SETTLEMENT TO THE YEAR 1800 :

BY

**HENRY P. HEDGES.**

~~~~~  
They haunt your breezy hillsides, and thundering floods ;  
They linger by your gliding streams, and mid your moss drap'd woods ;  
They sit beside the green old graves, in shadow and in sheen,  
And move among your household Gods, though voiceless and unseen.

Then ye, who make your happy homes, where once *their* homes have been,  
Deem also *this* your heritage, to keep their memories green ;  
To shield within your heart of hearts, the glorious trust ye hold ;  
And bear unstained the names they bore, those brave, proud men of old.

MISS CORNELIA HUNTINGTON.

~~~~~  
**SAG-HARBOR, L. I.**

CORRECTOR OFFICE,

1850.





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A N A D D R E S S ,

DELIVERED ON THE 26<sup>TH</sup> OF DECEMBER, 1849, ON  
THE OCCASION OF THE CELE-  
BRATION OF THE

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Two Hundredth Anniversary

OF THE SETTLEMENT OF THE TOWN OF

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CORRECTOR OFFICE, SAG-HARBOR, L. I.  
1850.

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EAST-HAMPTON, DEC. 27, 1849.

TO HENRY P. HEDGES, Esq.,

DEAR SIR :

We join with many of our fellow Townsmen, in requesting that you will prepare and transmit to us for publication, a copy of the Address delivered by you on the 26th inst., on the occasion of the celebration of the Two Hundredth Anniversary of the settlement of this town, with such further information relative to the early history of this Town as it may be in your power to furnish.

We are most truly yours, &c.

SAMUEL B. GARDINER,	} Com.
DAVID H. HUNTING,	
JEREMIAH MILLER,	
DANIEL DAYTON,	
JOHN C. HEDGES,	



## P R E F A C E .

IN compliance with the request of the Committee of the citizens of East-Hampton, and many others, the following Historical Sketch of the Town, is given to the public. Unavoidable circumstances have for a long time delayed its publication.

The History of East-Hampton is interesting, not *only* from its antiquity—from its former relative importance as one of the first English Settlements in the state—from the permanence and fixed character of its population, abiding for ages upon the inheritance of their ancestors with little change. It is interesting *not only* because of its isolated situation—the rare union and harmony of its citizens—the simplicity of manners and purity of morals which have to the eighth generation, descended to its children. It is interesting not only on account of the uniform and united adherence of her sons to the cause of civil and religious liberty, and of the illustrious men which she has given to the world. Though all these have contributed to give intense and almost romantic interest to her History and to consecrate her soil in the memory and attachment of her sons, yet another feature of thrilling interest is found in her story.

It is that her first Settlement was made by a *Puritan Ancestry*, perilling life and fortune for the perpetuity of their principles of civil and religious liberty, and the welfare of their posterity.—This great purpose bore them across the ocean, sustained them amid the perils of the Wilderness, the Savage and the Wild Beast, and made them brave the displeasure of Governors and authorities. It gleams from every luminous point of their history, and it demands the homage and veneration of their Descendants.

The writer is well aware that the following sketch is imperfect as a history; that in some instances, important facts have been omitted. It would have been instructive as well as interesting, to have collected the facts in relation to the arbitrary power and jealousy of the High Church or Catholic Governors, which were manifested in 1685, in arresting Rev. Thomas James, for preaching an alleged seditious sermon, and which are so clearly exhibited in the long warfare of Samuel Mulford.

Yet with all its faults it is presented to the public as a tribute to the character of our Puritan Ancestors. If it may be the means of preserving the history of his native town, if it shall awaken more full and impartial inquiry into the Puritan character—above all, if it shall, though in a small circle and to a limited degree, redeem their fame and memory from unmerited reproach, and if it should tend to correct some unfavorable impressions in reference to the so often scouted "*East End*," it will have accomplished what the writer most fervently desires.

Why the "*East End*" of Long Island should be so often and so unjustly decried, is a matter not easy to discover, while the morals of her people, and the genius of her sons, have been among the brightest ornaments of our Empire State. While such men as Judge Alfred Conkling, Sylvanus Miller, of New-York city, and the author of "*Sweet Home*," Heroes of Jurisprudence and Song, rear their heads among the specimens of her *Standing Timber*.

The writer feels bound to make his acknowledgements to those many friends who have assisted in furnishing him with Historic material, and most kindly manifested an interest in his humble effort to redeem from oblivion the History of his native town.

To Alexander Gardiner, Esq., he returns most grateful thanks for the perusal of the "Chronicles of East-Hampton" in manuscript, compiled by his lamented Father, and enriched by his own researches. From this source he has drawn most copiously in relation to the notice of the Montauk Indians, and the reminiscences of our Revolutionary war. To Samuel B. Gardiner, Esq., of East-Hampton, he renders like thanks for important information furnished, and to the Committee of the citizens of East-Hampton, he confesses his obligations, and with this manuscript transmits to them his acknowledgements for their sympathy and assistance so kindly manifested in his labors.

H. P. H.

Sag-Harbor, Aug. 5th, 1850.

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## A D D R E S S .

### FELLOW TOWNSMEN OF EAST-HAMPTON:

WE meet to-day as natives of the same neighborhood, having enjoyed the same blessings, entertained the same early associations, indulged the same recollections, being bound together by the same social ties, and descended from the same common ancestry, to celebrate the Second Centennial Anniversary of the Settlement of this Town.

We are not unwilling to acknowledge our origin—we delight to honor the memory of our heroic fathers. “Our pious ancestry,” who “first planted religious civilization and refinement upon these shores.” Degenerate and base indeed were we, enjoying as we do the fruits of their toils and sacrifices, never to turn in grateful remembrance and pay the tribute of filial affection to those who so dearly purchased them for their descendants. It is a high and a holy sentiment of our nature which prompts us, amid all our wanderings, to re-visit the home of our childhood, and look upon the graves of our fathers. Travel far as we may from the smiling abode of our infancy; remain, as we may, for many a long year absent; and still this sentiment clings to us in our wanderings. It travels with us to the remotest lands. It swells our bosom on the ocean wave. It triumphs over time and space. One after another the associations and early remembrances of our youth come gushing upon the memory. We are overwhelmed by the tender recollections of our native land, and—subdued by the emotions which our memory brings—we are irresistibly prompted to turn our footsteps to the home of our infancy and the land of our fathers. There, where we drew our first faint breath, we would breathe our last; and where our fathers are buried we desire our lifeless bodies to repose.

It is a kindred, social sentiment which prompts us to inquire into our origin, to trace our ancestry, to commune in imagination with the spirits of our fathers, to recount their deeds, to celebrate their valor, honor their memory, and profit by their example and experience. Such considerations, we trust, have brought us together to this, our home, the land of our venerated fathers.

History we know is ever instructive in its lessons. The future to us is unknown and uncertain; but the past is forever fixed and unchangeable. We may speculate upon the future; each for himself may plan and arrange and build his superstructure according to his visionary anticipations. But whether that future shall rise in the shape and fair proportions of his visions or not, who can tell? But the past admits no change. Its realities remain unaffected by the present, unaltered by images of the future. There we rest upon the solid basis of experience, not upon the illusions of the imagination. But history becomes doubly interesting to us when it relates the experience of our individual ancestors; of those whose blood-flows in our veins; who reared the successive generations that lived and died until they at length gave to us that life which had been transmitted to them.

Under such revelations of history we feel our souls thrilling with interest in the relation of every incident of the past. We sympathise with our fathers. We feel the cold blast that sent its shivering power upon their venerable, unsheltered heads. We feel the burning sun that poured its fierce, relentless rays upon them. We tremble for them amid their dangers. We triumph with them in their success. We hope with them in their anticipations. We lose our consciousness of the present. We seem to feel the spirits of the departed animating our own bosoms; and as we live in their experience almost say, "The souls of our fathers live in us."

Our ancestors were the Puritans of England. We cannot doubt as to their character, their purposes, or their motives. England had just awoke from her religious slumbers. The principles of civil and religious liberty were forcing their way upon the mind of the nation. The royal houses of Plantagenet and Tudor, of York and Lancaster had passed away. Kings were seen to be mortal. Their right to prescribe a religion for the people began to be denied. Their Divine right to govern began to be doubted. Resistance to arbitrary imposition and authority was openly proclaimed. The right of the people to a constant representation in the government was asserted; and civil war rolled over the fair field of their native England.

Amid the strife of battle and the din of murderous conflict our fathers left their country—sought this unexplored, unsettled Western-World,—trusting here to hold unmolested their religion and their liberties, and transmit them to a peaceful, happy posterity in the wilds of their new abode. They left in the age of John Hampden and Milton, and soon after their arrival came the news of the Royal overthrow. The same

year that saw the triumph of liberty in Great Britain, and consigned Charles Stuart, its monarch, to the block, saw the settlement of this, our native town.

This town was purchased as far eastward as Montauk in 1648 by Theophilus Eaton, Governor of the Colony of New Haven, and Edward Hopkins, Governor of the Colony of Connecticut, for the benefit of the original settlers, and was assigned to them by Eaton and Hopkins in the spring of 1651, in consideration of the sum of £30 4s. 8d. sterling.\*

Gardiner's Island had been purchased and was settled by Lion Gardiner in 1639. Southampton and Southold were settled in 1640.

At what precise date the first inhabitants of this town planted themselves upon the soil is not known. It was probably in the spring or summer of 1649. The earliest instrument I find on record indicating their residence here is a letter of attorney from John Hand in relation to some lands in Stansted, in Kent, England: it bears Date Oct. 31st, 1649.

As many of the inhabitants came from Maidstone, in the county of Kent, in England, they first called their plantation by that name. As early as 1650, and within a year from the first settlement it is mentioned on the Records by its present name.

At the time of the first occupation of this new territory the Indians were numerous, and situated on every side. On the East, at Montaukett the Royal Wyandanch swayed the sceptre. On the North, at Shelter-Island, his brother, Poggatacut ruled the tribe of Manhassetts; and a third brother, by the name of Nowedinah presided over the destinies of the Shinecock tribe. Little or no intercourse was held between East-Hampton and Southampton through the unbroken wilderness which intervened.

What a bold and daring step was that: to leave behind the comforts, the conveniences and the joys of their native land; leave far, and perhaps forever, their friends so dear to them. Forsake their homes and their firesides, and, arrived at Salem, at Boston, or Lynn, to leave still behind them those flourishing towns and bend their steps hitherward. And here, in the dark and gloomy wilderness, in silence unbroken save by the Indian war-whoop, by the hideous cry of the wild beast, or the solemn and majestic roar of Father Ocean, take up their final earthly resting-place and home.

Interesting to us would it be did we know more of the character and circumstances of those first few families. We

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\*For a copy of this deed see Appendix.

should like to paint them as they were, in life and being—what undaunted resolution—what firm religious trust spoke upon their countenances and told of the soul within. What high purposes. What sublime hopes lighted up their eyes and swelled their bosoms—what intellectual cultivation sat upon their brows. We should like to set before you their stalwart forms and iron frames, but their bones have long since reposed in the cemetery of their own selection, and no painters canvass secures their earthly form.

The first settlers of East-Hampton were

JOHN HAND,	JOHN STRETTON, SEN'R
THOMAS TALMAGE, JR.	ROBERT BOND,
DANIEL HOWE,	ROBERT ROSE,
THOMAS THOMSON,	JOSHUA BARNES,
JOHN MULFORD.	

The following became very early their associates :

THOMAS OSBORN,	NATHANIEL BISHOP,
WILLIAM HEDGES,	WILLIAM BARNES,
RALPH DAYTON,	LION GARDINER,
THOMAS CHATFIELD,	JOHN OSBORNE,
THOMAS OSBORN, JR.	JEREMIAH VEALE,
WILLIAM FITHIAIN,	JOHN MILLER,
RICHARD BROOKES,	CHARLES BARNES,
WILLIAM SIMONDS,	STEPHEN HAND,
SAMUEL BELKNAP,	THOMAS BAKER,
SAMUEL PARSONS,	ANANIAS CONKLIN,
JOSHUA GARLICKE,	RICHARD SHAW,
FULKE DAVIS,	JEREMIAH MEACHAM.

The first six of the original nine settlers came from Lynn, Massachusetts, to this Place. The father of Talmage was a large proprietor of Lynn and was made a freeman of that town previous to 1638. Howe had been a sea captain and had lived in Salem, Massachusetts; in 1650 he sold his possessions in East-Hampton to Thomas Baker, and removed to England. Hand was from the hamlet of Stanstede, in the County of Kent, England. Thomson came here from New London. Barnes and Mulford arrived at Salem, from England, but a short time previous, it is said. It has, however, been a tradition in the Mulford family that he came to East-Hampton from Southampton. Perhaps he made but a short stay in Southampton. Ralph Dayton came from England to Boston and thence here. Thomas Baker came from Milford, Connecticut in 1650; he was an inhabitant of that town as



early as 1639. Thomas James and his father came to Charlestown, in Massachusetts, in 1632; they afterwards went to New-Haven, Connecticut, and Thomas James removed from thence to East-Hampton as early as 1651, and became their first Minister of the Gospel. The father of Charles Barnes resided in Eastwinch, in the County of Norfolk, in England; he died in 1663, leaving property to his son. Charles Barnes was the first schoolmaster. Joshua Garlicke was the miller. The family of Fithian have a tradition that their first ancestor in this town came from Southampton. The family of Schellenger are mentioned in the Town Records as early as 1657. Thomas Edwards is mentioned as early as 1651. Lion Gardiner removed from Gardiner's Island to this town in 1653.

Few facts in relation to the family history of our early ancestors remain. The hand of time has moved on with sure, resistless progress, and left on record but few memorials of the dead.

It is said that of the first settlers :

Ralph Dayton died in	1657.
John Hand and Lion Gardiner in	1663.

Robert Rose, who was the father of Thomas Rose of Southampton, must have died previous to	1665,
as appears by the record of conveyance of his lands, by his son Thomas, to George Miller, dated 19th Dec., 1665.	

William Hedges died about	1674.
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Many of our ancestors, however, lived to a very great age. Their simple habits, correct life, and perhaps an originally strong constitution lengthened out their days far beyond the ordinary life of man.

Richard Stretton died	June 7th, 1698.
William Barnes, Sen'r	Dec'r 1st, 1698.
Joshua Garlicke, aged about 100 years	March 7th, 1700.
Richard Shaw	Oct'r 18th, 1708.
Thomas Osborne, aged 90 years	Sept. 12th, 1712.
Robert Dayton, a son of Ralph Dayton, aged 84 years	April 16th, 1712.
Samuel Parsons, aged 84 years	July 6th, 1714.
Steven Hedges, a son of William Hedges, lacking 6 months of 100 years old	July 7th, 1734.

He must have been familiar with the origin of this town, and with its history for at least 85 years.

Joseph Osborn, (a son of Thomas Osborn, one of the first settlers,) died here, in this Temple of our fathers, while wor-

shipping, a little more than one hundred years since. The following is a literal copy of the record of his death as contained in the Records of the Rev. Nathaniel Hunting, the then minister of the town :

“Oct. 2nd, 1743 :—Joseph Osborn, son of Tho's Osborn deceased, sunk down and died in ye Meeting House just after morning prayer was begun, a quarter after ten, aged almost 83 years. He never spake a word but expired at once.”

The first inhabitants of this town settled in the Southern part of the main street and on each side of what is now Town Pond. At that time however there was no collection of water, and a swamp or marsh covered the centre of the street. A small rivulet or drain communicated with and ran into the swamp from the North.

The following are the names of those who lived upon the East side of the street, commencing with the Southern extremity and succeeding in the following order :

William Hedges,  
Jeremiah Meacham,  
George Miller,  
Thomas James,  
Lion Gardiner,  
Thomas Chatfield,  
Robert Dayton,  
John Osborn,  
Benjamin Price,  
William Edwards,  
John Edwards,  
Nathan Birdsall,  
Samuel Parsons,  
William Barnes,  
Nathaniel Bishop.

The following are a few of those who lived upon the West side, without any reference to order, it being impossible to locate them.

Jeremiah Daily,  
Andrew Miller,  
John Hand,  
John Stretton,  
Robert Bond,  
Thomas Baker,  
William Fithiain,  
Joshua Garlicke.  
Richard Brooke,  
Thomas Talmage,  
Stephen Hand,  
John Mulford,  
Richard Stretton,  
Stephen Osborn.

The church stood near the old burying-ground or on its site, on the east side of the street. A highway ran from near where the church now stands, over the swamp east, and afterwards was the travelled road to the village of Amagansett.

Their houses were small, with thatched roofs. The Church was of similar dimensions—thatched roof and boarded sides.

The original allotments of land were thirty-four in number.

The lots were from eight to twelve acres each, laid out between the street and Hook Pond, and the Swamp East and what was then common land West, (*probably now the highway.*) The Mill stood at the South end of the town and gave the name to the lane which leads to the beach. It was then called "Mill-Lane."\*

Thomas Baker kept the Tavern or Ordinary. Before the Church was erected the meetings were held at his house, for which he was to have "the sum of £0 1s. 6d. each Sabbath."

The licensing of Baker to keep Tavern in 1654 is thus concisely expressed upon the Records:

"June 29th, 1654.—It is ordered that Thomas Baker shall keep the Ordinary."—Town Records, book 2, p. 33.

Perhaps nothing is more conspicuous in the character of our forefathers than their untiring energy, activity and enterprise. Having arrived at the chosen place of their residence they set themselves at work with ceaseless industry and perseverance until their object had been accomplished. While they were busied in laying the foundations of government, education and morals they were equally active in their daily toil and occupation.

As early as 1653 they allotted and improved the Northwest and Acabonac meadows. They soon subdued a great extent of wilderness and brought it under cultivation. As early as 1653 nearly all the arable land in the Eastern and Western Plains, a circuit of two miles was under some degree of cultivation.

The first settlers, (although undoubtedly well educated men, as their records and laws most unequivocally prove,) were chiefly farmers. They suffered many inconveniences for the want of mechanics. They sent to Southold for a weaver; to Huntington for a blacksmith, and to Wethersfield for a carpenter. The invitation to the weaver is on record in the following words:

"February 2nd, 1653.—It is Ordered yt there shall bee an invitation sent to Goodman Morgan of Southold, if hee will come and live here and weave all the Townswork, hee shall come in free from all former charges and the Town will give him 5 and break him up 2 ackres of Land."—See Town Records, book 2, p. 31.

The country afforded a wide range and abundant pasture

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\* This Mill was driven by cattle.

for cattle, and hence large flocks were kept. The first stock consisted of goats; afterwards large herds of cows and horses were maintained. They were driven out in the morning by the shepherd and back at night. The whole town's-herd were pastured together, and each one took his turn in succession in tending them.

Among their other pursuits was that of whaling. They very early made this a source of profit as well as amusement. Doubtless it was congenial to their bold and adventurous spirits. I find the following early reference to that business:

"November the 6th, 1651.—It was Ordered that Goodman Mulford shall call out ye Town by succession to loke out for whale."—Book No. 2, page 20.

Their difficulties were oftentimes occasioned by conflicting claims to shares of the whales taken by them. In 1653 upon a difficulty of that kind they "Ordered that the share of whale now in controversie between the Widow Talmage and Thomas Talmage shall be divided between them as the lot is."—Book No. 2, p. 30.

Even in our day we have heard the old and venerable fathers speak, with the enthusiasm and fire of other days, of the sports and perils of the whale chase and of their success. And tradition still informs us that Abigail Baker, who was married in 1702 to Daniel Hedges, the first settler of the name in Sagg, in her day in riding from East-Hampton to Bridge-Hampton, saw thirteen whales along the shore at that time between the two places. Whaling suffered sad misfortunes in that day:

"Feb. 21, 1719.—'This day a whale-boat being alone the men struck a whale and she coming under ye boat in part staved it, and tho ye men were not hurt with the whale, yet before any help came to them four men were tired and chilled and fell off ye boat and oars to which they hung and were drowned, viz.: Henry Parsons, William Schellinger, Junior, Lewis Mulford, Jeremiah Conkling, Junr.'"—Records of Rev. Nathaniel Huntington.

We may discover the wisdom and foresight of our ancestors in establishing a free and popular Government for themselves—in laying deep and broad the foundations of their little commonwealth upon the basis of education and good morals.

The Government of the town was vested in the People. They assembled at their Town Meetings, had all power and



all authority. They elected officers; constituted courts; allotted lands; made laws; tried difficult and important causes, and from their decision there was no appeal. This Town Meeting, or "General Court," as it was sometimes called, probably met once a month. Every freeholder was required to be present at its meetings and take upon himself a part in the burdens of government; all delinquents were fined 12*d.* for non attendance at each meeting. It is almost impossible to specify the numerous and diverse acts of authority and orders made and done by this assembly. It provided school teachers and made regulations for the education of the youth. It hired the minister; assessed his salary by tax upon the property of individuals.\* It built churches, and provided for the payment of building in the same manner. It admitted or excluded inhabitants or proposed settlers from its society and privileges. No person was allowed to buy or sell lands without the license and consent of the town. Hired laborers were liable to be excluded from the bounds and hospitality of the town. Their laws were made not only for the purpose of establishing order and securing justice, but they every where breathe a deep solicitude to prevent disputes and difficulty. The following is an illustration.

"19th April, 1659.—It is Ordered that every man shall sett the two letters for his name at each end of his fence, in large letters, on the inside of the Post, above the upper Raile, upon penalty," &c.—Book No. 2, p. 33.

The only other Court constituted by the original inhabitants was a Court of Three Justices, sometimes called the "Court of the Three Men." The first three Justices who composed this Court were John Mulford, Thomas Baker, and Robert Bond. Thomas Talmage Jr. was the first Recorder or Secretary.

This Court met "at eight o'clock in the morning on the 2nd day of the 1st week in every month." It had cognizance of affairs of minor importance, and in cases of danger had power to call a special Meeting of the Town. It tried causes where the matter in controversy did not exceed five pounds. It remitted fines under that amount. An appeal might be had from the decision of this Court to the General Court or Town Meeting, as appears from the following order:

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\* The salary of Mr. James, the first minister, was £50 per annum, and afterwards £60; besides many very valuable privileges, and an exemption from taxation.

The salary of the Schoolmaster was £33 per annum.

"Oct'r 1652. Ordered if any man be aggrieved by any thing that is done by the men in authority that he shall have libertie to make his appeal to the next General Court, or when the men are assembled together on the public occasions."

An illustration at once of their tender regard for their rights and their distrust of any authority irresponsible to the people. No set of men ever knew better than they that authority should never be delegated by the people "upon the presumption that it will not be abused."

Besides these three Judges their only officers were a Secretary or Recorder and a Constable. The Constable was the executive officer. He held an important station—was generally a man of some consequence. He presided as moderator in their Town Meetings.

The Records of this Court still remain. They are written in a very singular hand, by a skilful penman; but those antique hieroglyphics defy the curiosity of any but the most patient and persevering investigator.

The reports or records of adjudged cases are perhaps the best illustrations of the habits, character and severe morals of our fathers that any where exist. They gave all a hearing. The Indian or foreigner, citizen or stranger, rich or poor were admitted to their courts and received at their hands the same equal justice.

In the year 1658 Wyandanch, Sachem of Montaukett, Plaintiff, prosecuted Jeremy Daily, Defendant, for an injury done to his "*great cannon*." The case was tried by the "three men," and the Jury in the cause rendered a verdict of ten shillings as damages for the plaintiff.\*

At the same time that the people provided for an appeal to themselves from the decision of the Special Court of the three men, they nobly sustained their magistrates in the discharge of their duty. They gave them repeated tokens of their confidence; often conferred upon them important trusts, and protected them from insult and injury. As early as 1651 they passed the following order:

"Nov. 17th, 1651. The 3 men chosen for Town Officers are ordered to sett out the place for a Meeting-House, and they shall have power to marrie during the year."

The General Court upon another occasion when an individual had derided and insulted their magistrates, passed the following order:

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\* For an account of this trial see Appendix.

"Oct'r 3d 1655. It is ordered that William Simons for his provoking speeches to the 3 men in authoritie, being a disturbance to them in their proceedings, that he shall forthwith pay 5 shillings, which is to be disposed of to make a paire of stocks."—Book 2, p. 39.

While our ancestors admitted the equal rights of all within their community, they deemed themselves as having also a perfect right to exclude any from their number who were loose in their morals and dangerous to the well being of the young. Nothing can exceed the tender solicitude with which they watched over the moral and spiritual interests of their rising village. In 1651 they ordered :

"That Goodman Meggs' lot shall not be laid out for James Still to go to work on, and that he shall not stay here."—Book 2, p. 21.

And again—

"East-Hampton, April 7th, 1657.—It is agreed by the voate of the town that the bargain yt Goodman Davis, made with Goodman Birdsall in selling of his lands is annulified and not to stand."—Book 2, p. 44.

At the same time they designed to take no undue advantage over others in the exercise of their authority. On the decease of Nathaniel Foster, a son of Christopher Foster of Southampton, they passed the following :

"The beginning of October 1660.—At our Meeting, upon Goodman Foster's request, he was accepted to possess as an inhabitant, his sonne Nathaniel's lott, to live upon it himselfe or put in such an inhabitant as the town should accept of, and hee to defray all charges."—Book 2, p. 85.

This town at first took its laws from the Colony of Connecticut, selecting such as it deemed applicable to its peculiar circumstances, and moulding them to suit their wants. The laws were chosen by them, not forced or imposed upon them by any superior. They therefore exhibit the living, breathing spirit of the people. The uninfluenced and spontaneous choice of their own minds—clothed in the quaint language, and in some measure partaking of the spirit of the times.

They provided in 1656 that slander should be punished "by a fine not above £5 as the men in authoritie see meet."—Book 2, p. 45.

At the same period they enacted a law against personal violence in the following words :

"It is ordered yt whosoever shal rise up in anger against his neighbour and strike him, he shall forthwith pay ten shillings to ye town and stand to the censure of the Court, and if in smiting he shall hurt or wound another he shall pay for the cure, and also for his time that he is thereby hindered."—Book 2, p. 45.

It would seem that they felt deeply and most solemnly the obligation of an oath, and detested and despised perjury as an abominable crime, richly meriting the most severe punishment. They enacted the following law against that crime :

"Februarie 12th, 1656.—It is ordered yt whosoever shall rise up as a false witness against any man to testifie yt which is wrong, there shall be done to him as he had thought to have done unto his neighbour, whether it be to the taking away of Life, Limbe, or Goods."—Book 2, p. 45.

Another striking fact to be borne in mind—speaking volumes for the good principles of our forefathers, and their dealings with others—is that they never had any serious difficulty with the Indians. Doubtless this was partly owing to the friendly regard of Wyandanch, the mighty Sachem of the Island. That he used his great name as a shield for the prevention of difficulty and bloodshed is well known. He had acted an important part in assisting, as an ally, the early settlers of New-England in their war against the Pequots, and acquired a hard and well earned fame by his martial achievements in that deadly contest.

Worthy was the barbarian Chieftain of an immortal fame ! —Worthy rival of his white compeers in the generous and kindly impulses that ennoble and adorn the human soul.\*

The powerful intercession of Lion Gardiner, (*that sterling Puritan*,) no doubt often had its influence in averting threatened and impending difficulties with the Indians.

But, be it ever remembered, that every foot of soil which their labors redeemed from natures wildness, and made to smile with the luxuriant harvest, was fairly purchased by our ancestors of the Aborigines of the forest. The stipulated price was honestly paid. The Indians themselves bore the highest testimonials of their kindness and hospitality, and

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\* Wyandanch died in 1658 or 1659.



gratefully acknowledged it in some of their conveyances to the whites.

After the tribe had been almost exterminated in the fatal battle on Block-Island; they came, about the year 1660, from Montauk and resided upon the parsonage at the south end of the Town Street, under the immediate protection of the whites. Their burying ground, made in the parsonage at that time, within a few years might have been seen.

Truth, however, demands the acknowledgement that there was once a time when much danger was apprehended from the Indians. In the year 1653 the Narraghansetts and other tribes had endeavored to form an alliance of all their forces against the whites. They attempted to seduce Wyandanch from his friendship to them. With his tribe they partly succeeded. A murder was committed by the Indians at South-ampton, and they assumed a hostile attitude.

The records of this period show that our ancestors shrank not from the crisis. They never dreamed of deserting their post. Providence, as they thought, had led them to this spot as their home. Wild and savage as it was, they had planted their feet upon its soil—erected their rude habitations—begun their struggle in subduing the wilderness; and, where providence had led them, there, under God, they would remain and abide like men the destiny that awaited them. They were not regardless of the danger. They set a watch of two by night and one by day. They gave power to the “three men” to call a Town Meeting at a half hours notice. They sent to Connecticut River for “a firkin of powder and shot equivalent,” as their order expressed it. They never thought however of abandoning the Sanctuary. Their worship must not cease. The Sabbath morning breaks. The sun casts his rays upon the scene. The primeval forest rises in majesty, unruffled by the breeze. The virgin fields smile with the harvest. From many a habitation the curling smoke ascends. How quiet, how peaceful that Sabbath morn appears, as it illuminates the little village. The morning prayer has been offered under every roof,—but still no sound of busy life or labor breaks upon the ear. The hours pass on—higher the sun ascends. At length the sound of the warlike drum rises from the front of their little church; it sends farther and farther its pealing notes,—it is the summons to prepare for the service of the Sanctuary. An hour elapses and again at the drum’s beat the villagers pour from their dwellings,—infancy, manhood, and tottering age—matron and maiden, all throng to the Church. The sun flashes upon the armor they bear. Thomas James, their Pastor, follows—small in stature, spright-

ly and undaunted in step and bearing—and takes his seat to minister the word of Life. There sit our ancestors, solemn, anxious, hopeful, and praise and worship the Most High, with their arms and warlike equipments by their side. We see them in their devotions. We hear them say—"We are troubled on every side, yet not distressed—we are perplexed, but not in despair—persecuted, but not forsaken—cast down, but not destroyed."

When, ye spirits of our sires; when shall we see the like again?—such wisdom in the council?—such valor in the field?

This, however, was only an alarm, although its aspect was for a time so serious. And it is believed, and to the honor of all be it said, that Indians and whites never drew from each other a drop of blood in murderous contest, from the date of the earliest settlement to our present peaceful times.

It was under the influence of such energy of character, purity of morals, wise precaution and forethought for the future, that this little settlement, under providence, prospered and grew on every side. It spread with great rapidity. Adjoining villages soon rose up, almost in rivalry of their more venerable and early home.

It was but a short period after the first settlement of the town before some families colonized the Villages of Wainscott and Amagansett. As early as 1670 John Osborn exchanged his lands here, with the town and with individuals, and procured a tract of land bounded "South by the Ocean and East by Wainscott Pond." It is probable that about this time Wainscott and Amagansett were settled. And it is said that as early as 1700 those Villages had attained nearly if not quite their present size.

Wainscott was originally settled by the families of Hand, Hopping and Osborn. Amagansett is said to have been settled originally by the families of Hand, Conkling, Schellenger and Barnes.

This Town existed as an Independent Settlement or Plantation until 1657, a period of eight years. In that year it united with the Colony of Connecticut in an alliance for the purpose of counsel and defence. Southampton had joined the same confederacy. Southold was attached to the colony of New-Haven.

Our fathers often sought counsel and advice of these neighbouring towns in difficult cases. Their attachment to New-England was exceedingly strong. With the Dutch inhabitants of New-York they had less affinity and intercourse. When the Dutch, in 1664, surrendered their Colony of New-

York to the English, the whole Island was claimed by the Duke of York as included in his grant and under his Jurisdiction. And after unavailing remonstrances against it, in despite of their entreaties they came under the Duke's Government and formed a part of his Colony. From that time they remained under the jurisdiction of the Government of the Colony of New-York.

After the revolution of these American States, Gardiner's Island, which until then had remained an independent manor or Lordship, was annexed to and has since remained a part of the Town of East-Hampton.

The limits of an address forbid my dwelling as minutely upon the minor traits of character and the habits of our ancestors as might otherwise be desirable.

It will now be my chief object as I trace the history of the Town to bring more vividly before the mind the ardent love of liberty and devotion to their religion, which our forefathers have ever manifested.

For the first few years it does not appear that our ancestors had any written Constitution or compact as a foundation for their Government. They probably lived together under the tacit and implied contract of a people bound only by the great principles of natural equity, justice, and reason, aided by their knowledge of divine revelation.

In 1654, however, and on the 18th of September, they passed the following resolve :

"It is ordered that there shall be a copie of the Connecticut Combination drawn forth as is convenient for us, and yt all men shall set to their hands."—Book 2, p. 32.

Their constitution was copied accordingly from the preamble of their model. They added to the original, however, the last quarter, referring to the obligations of conscience, and the covenant to stand by their officers. The following was their covenant or constitution :

East-Hampton, October 24, 1654.

"Forasmuch as it has Pleased the Almighty God by the wise dispensation of his providence, so to Order and Dispose of things that we, the Inhabitants of East-Hampton are now dwelling together ; the word of God requires that to maintain the Peace and Union of such a people there should be an Orderly and Decent Government established according to God—to Order and Dispose as Occasion shall require :—We Do therefore associate and conjoin ourselves to be one Town or Corporation ; and Do for ourselves and successors, and such

as shall be adjoined to us at any time hereafter, enter into combination and confederation together to maintain and preserve the Purity of the Gospel of our Lord Jesus Christ, which we now possess, as also the Discipline of the Church, which, according to the Truth of said Gospel, is now practised among us. As also in our Civil affairs to be guided and Governed by such Laws and Orders as shall be made according to God, and which by vote of the Major Part shall be in force among us. [Furthermore we do engage ourselves that in all votes for choosing Officers or making Orders that it be according to Conscience and our best Light. And Also we do engage ourselves by this combination to stand to and maintain the authority of the several Officers of the Town in their Determination and actions according to their Orders and Laws that either are or shall be made, not swerving therefrom.\*] In Witness whereof, each accepted Inhabitant set to our hand."

Their recognition of the "Providence" of "Almighty God," and acknowledgment of their obligation to obey the requisitions of his word, are too conspicuous to demand our notice. Their determination to be governed by such Laws and Orders as were passed by vote of "the Major Part" "among us," bespeak as clearly their understanding of the superior right of the majority of the people; and their engagement that "in all votes for choosing officers or making orders" "it be according to conscience and our best light," reflects as from a mirror, the high sense of moral obligation which pervaded them.

The pursuits of public and of private life—the affairs of utmost or ordinary importance were to be conducted according to "CONSCIENCE." What a lesson to the people of our day did they leave on record two centuries ago. When will their descendants enter into the affairs of government and of public life, discharging their duties according to "Conscience"—when disown the principle that a Christian cannot discharge his high duties as a citizen and elector in a free country, without contamination from the pervading corruption? Why slumbers the spirit of our fathers amid our father's home?

Their religion was free, comparatively, from the errors and superstition of the day. In the year 1657 complaint was made to the magistrates of the Town that "Goodwife Garlicke" had practiced witchcraft. An investigation of the charge was had, but the people finally concluded to send her to Hartford for trial. Perhaps they were distrustful of their skill and knowledge of Witchcraft. Enough appears upon the records to

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\* The lines inclosed in brackets are the part added.



show that the "Goodwife" had many and powerful friends. Lion Gardiner strenuously maintained her innocence.—Whether any further order was made in her case does not appear. It is highly creditable to them that amid the prevalent belief and superstitions of the day, entertained alike by the ignorant and the learned—the King and the People—this was the only case of accusation for Witchcraft. It is probable nothing further was ever done in the complaint than as above stated.\*

It has already been seen that as early as 1651 they took measures for erecting a church. That church was enlarged in 1673; and again, after some difference of opinion, it was enlarged in 1698. The present church was erected in 1717; was remodelled and repaired in 1822.

The illustrious succession of Ministers who flourished for the first 150 years in this town, are too widely known, and too familiar to us all to require enlargement here.

The historian has already recorded the genius, originality, and resolution that lived in the character of Thomas James, the first semi centenarian Pastor of this town. The learning, ability, and devotion of Nathaniel Hunting, the second semi centenarian Pastor.

The *third Pastor*, for a like period, the Rev'd Samuel Buell, D. D., was probably the cause and author of the erection of Clinton Academy. He lives upon the historians page,—lives in the remembrances of his venerable survivors. His sound judgment, clear perception, vivid fancy, impressive power and manner, have left their influence behind him.

The *fourth Pastor*, the Rev'd Lyman Beecher, D. D., is known by fame in every land. We send up our prayers that this venerable spiritual warrior may yet be able, for many a long year, to wear and wield the armor of his manhoods prime, so well and often proved.

We shrink from our honoured position, as speaker of the day, when we remember that forty-four years since he stood up here in the maturity of his genius, and the fire of his eloquence, and drew, in living lines, the character and history of our forefathers. Happy alike in the achievements they had won and in him who spoke their praise.

The *fifth Pastor*, the Rev'd Ebenezer Philips has passed from this earthly stage. His solemn, deliberate, clear address,

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\* The conduct of Goodwife Garlicke was not such as to disarm and quiet suspicion. Upon her examination it was, among other things, proved that she had used various herbs to bewitch with; that she had said she had no objection to be thought a witch, and had said she "had as good please the Devil as anger him."

replete with truth and doctrine, are among the remembrances of our boyhoods day.

The *sixth Pastor*, the Rev'd Joseph D. Condit, mild, tender, and pathetic, is also deceased. His child-like spirit fled to the children's home on high.

The *seventh Pastor*, the Rev'd Samuel R. Ely, *supplied* this Pulpit for about nine years. He removed some years since on account of declining health.

The *ninth Pastor*, the Rev'd Samuel Huntting, stood up here for a little while to minister to this People, at that altar where, a hundred and fifty years before, his honored ancestor had kindled and fed the holy altar's flame. He rose, and, quickly struck by the fatal arrow, fell, and his spirit joined in high communion with his ascended fathers.\*

We now call your attention to the patriotism of our ancestors; to their adherence to free institutions, and the resolute, unflinching tenacity with which they maintained their rights.

As their religion was free, in a great degree, from superstition and bigotry; so their principles of politics and government were, comparatively, free from persecution and intolerance.

When their country demanded their assistance, feeble and exposed as they were, they generously proffered it. They say—

“June 29th, 1654.

“Having considered the Letters that came from Keneticut, wherein we are required to assist the power of England, against the Dutch: we Doe think ourselves called to assist the sd Power.”

Subsequently, throughout their whole history, it does not

\* The following list of Ministers, with the time of settlement in East-Hampton; time of removal, decease, and age, is as complete as I have been able to compile.

	SETTLED.	REMOVED.	DIED.	AGED.
1. THOMAS JAMES,	1650	- -	1686	- - -
2. NATHANIEL HUNTING,	1699	- -	1753	78 years.
3. SAMUEL BUELL, D. D.	1746	- -	1798	82 years.
4. LYMAN BEECHER, D. D.	1799	1810		now living.
5. EBENEZER PHILLIPS,	1811	1830	1840	- - -
6. JOSEPH D. CONDIT,	1830	1835	184-	- - -
7. SAMUEL R. ELY,	1836	1846		- - -
8. ALEXANDER BULLIONS,	1846	1848		- - -
9. SAMUEL HUNTING,	1848	- -	1849	27 years.

The three years intervening between the decease of Mr. James and the settlement of Mr. Huntting, were supplied by a Mr. Jones.

The Rev'd Samuel R. Ely was never settled here, but officiated as a stated supply.

appear that their country ever raised the cry for her sons to arm for battle, unheard by them.

The Colony of New-Haven adopted a Covenant or Constitution excluding all who were not members of the Church from the privileges of Electors. Our fathers, disliking this narrow and exclusive spirit, joined the more remote confederacy of Connecticut, consisting of Hartford, Windsor, and Wethersfield, which admitted all their citizens to equal rights and privileges.

The Royal Duke of York, by his deputized Governors, swayed the sceptre of government over the Colony of New-York, with arbitrary power.

They oftentimes excluded the people altogether from choosing Representatives of their own to pass laws in a General Assembly. Sometimes, after yielding to the popular demand, they disobeyed the Assembly which they had chosen of their own arbitrary will. Hence the sympathy of our fathers with their early friends of Connecticut, and their attachment to the free and chartered Government of that Colony. Hence their earnest appeal in 1664 to that colony to continue them under their government and jurisdiction. Hence, in the same year, their determination not to pay their taxes to the Government of New-York.

It was in June, 1682, at a General Training of the Militia, that they drew up and signed their petition to Anthony Brockholst, the then Governor of New-York. In this memorable petition they recite their grant and charter from Governor Nicolls, in 1666. They refer to the promises of Freedom and Liberty, then made to them when they received that Patent. And they go on to say—"But, may it Please your Honour to understand that since that time wee are deprived and prohibited of our Birthright, Freedoms, and Privileges to which both wee and our ancestors were borne; although we have neither forfeited them by any misconduct of ours, nor have we at any time been forbidden the due use and exercise of them, by command of our Gracious King, that we know of. And as yet neither we nor the rest of his Majesty's subjects upon this Island have been at any time admitted since then, to enjoy a general and free Assembly of our Representatives, as others of his Majestie's subjects have had the priviledge of. But Lawes and Orders have been imposed upon us from time to time without our consent, (and therein we are totally deprived of a fundamental priviledge of our English Nation,) together with the obstruction of Trafficke and Negotiation with others of his Majestie's subjects; so that we are become very unlike other of his Majestie's subjects in all other colonies here

in America, and cannot but much resent our grievances in this Respect, and Remain discouraged with Respect to the Settlement of Ourselves and Posterity after us."

Thus, more than ninety years before the Declaration of American Independance, they proclaimed the free principles upon which it was based.\*

It is believed that no people in this country saw farther, or earlier than they, the correct principles of a Free Representative Government. None placed them upon the records before them. We wonder! we admire the wisdom of our fathers.

In 1683 Governor Dongan, who succeeded Anthony Brockholst as Governor, landed on the east end of Long-Island. Upon his first arrival we are told he here heard the language of discontent and dissatisfaction. Perhaps he saw then, good reason to conclude as he declared in his report to the committee of Trade, of 22nd February, 1687, that "most part of the people of that Island, especially towards the east end, are of the same stamp with those of New-England. Refractory and very loath to have any commerce with this Place, to the great Detr'm't of his Ma'tys Revenue and ruin of our merchants."—Vide Doc. His. N. Y., p. 166.

In page 151 of the same report he urges that Connecticut should be annexed to New-York, and says, "Wee found by experience, if that Place bee not annexed to that Government, it will bee impossible to make any thing considerable of his Ma'tys Customs and Revenues in Long-Island; they carry away with't entering all our Oyles, which is the greatest part of what wee have to make returns of from this Place."

These loud petitions of the people procured temporary relief. The General Assembly of the Representatives met in 1683, 1684, and 1685, when the Assembly was discontinued by the despotic mandate of Gov'r Dongan.

In the year 1686 the present Town Patent was granted by Gov'r Dongan, confirming that of Gov'r Nicolls, and giving authority to the Trustees of the Town to purchase the yet unpurchased part of Montauk, which was effected of the Indians, and a conveyance given by them, dated July 25th, 1687. This conveyance covers all the land east of Fort-Pond, extending to the Point. Thus, by various purchases, the Indian title to the lands was extinguished, and a final conveyance was taken from them in 1702-3, when a lease, not transferable, was executed to them, vesting in them the limited enjoyments of a certain part of their ancient inheritance, on which the few remaining families of the tribe now reside.

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\* See a copy of this petition in the Appendix.



The subsequent history of the town cannot be more clearly exhibited than by reference to the life of the celebrated Samuel Mulford.

Samuel Mulford was the eldest son of John Mulford—was born in 1645; and for a period of twenty years, from 1700 to 1720, represented this County in the Provincial Assembly. From his father he inherited the strong, reflecting mind; the stern principles and unyielding determination of the early Puritans. He was attached to the Government of Connecticut, and remonstrated against the annexation of the town to New York. That Colony was then in the hands of the High-Church Episcopalians, and upon them alone the patronage of Government bestowed its offices and honors. He watched the abuses of Government with a jealous eye, and no combatant ever maintained his post more unflinchingly than he.

In the year 1716, the Assembly, subservient to the wishes of Gov'r Hunter, ordered a speech of Mulford's to be put into the hands of the Speaker. Mulford boldly published his speech and circulated it. It denounced the corruption and governmental misrule of the finances—the usurpations in collecting the revenue, and its disbursement. The Governor commenced an oppressive and harrassing lawsuit against him in the Supreme court, whose judges he himself had appointed. Mulford was a farmer and not possessed of a large property. He had gained his estate and support by his daily toil; and the House, in sympathy for him, on the 21st August, with their Speaker, attended the Governor, and presented to him a resolve which they had passed, soliciting the discharge of Mulford from the suit. The suit was suspended, and Mulford was permitted to return home. On his return here he resolved to petition the King in person, for redress.

Among other grievances the towns of East-Hampton and Southampton complained bitterly of a duty of one-tenth on whale oil, exacted from them by the Governors of the Colony. Whaling was to them an important interest, and Mulford desired to procure a bounty for its encouragement.

He concealed his departure lest he should be arrested by the Governor—landed at Newport—walked to Boston, and embarked for the Court of St. James. He presented his memorial, which, it is said, attracted much attention, and was read by him to the House of Commons. The tax on oil was “ordered to be discontinued,” and Mulford returned home, triumphant, at the age of 71 years.\*

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\* Songs and rejoicings took place among the whalemens of Suffolk County upon his arrival, on account of his having succeeded in getting the King's share given up.—MSS. of J. Lyon Gordiner, dec'd.

Picture to yourself the homely apparel ; the simple manners ; the stern bearing ; the lofty, unquailing appearance of that self taught, high minded man, and you have a noble exhibition of what our ancestors were.

Capt'n Mulford returned, took his seat in the House of Representatives, and again the old question of his speech was called up. Perhaps the Governor was stung by the success of Mulford, and his bold exposition in England, of his cupidity and injustice. The war was renewed with fiercer feeling than before. The compliant House called upon him to give the reasons for printing his speech. He gave them, and withdrew,—a motion having been made and carried to that effect. Mulford had the honour of being expelled from the House. A new election was held to supply the vacancy, and the people, true to themselves, notwithstanding all the influence of power, patronage, and wealth, again elected Mulford as their representative,—an act worthy of themselves and the champion of their cause. They were not to be bought, deceived, or terrified.

In the autumn of 1717 he again took his seat in the House ; and again, alone waged the unequal contest in defence of the people. What was there in pride, pomp, power, pretension or station, that should deter him from exposing fraud or corruption wherever he found it ?

In 1720 Governor Burnet succeeded Gov'r Hunter. And the bold denunciations of Capt'n Mulford, again drew down upon him the censure of the officers of Government. On the 26th October, 1720 having refused to act with the old Assembly, then in session, upon the ground that a new one should have been chosen, and that the acting Assembly was unconstitutional, he was again expelled from the House.

Thus, 50 years before the time of Wilkes, Capt'n Mulford ran the same career in America, with purer motives, and had been as nobly sustained by his constituents.

Thus ended Capt'n Mulford's public life. His great age deterred him from farther services. He died August 21st, 1725, aged almost 81 years.

The very grievances which Mulford complained of were afterwards redressed by the King, and the people finally triumphed. Why sleeps his memory, unrecorded on the historians page ?

In the war ending in the conquest of Canada, in 1760 Captains Elias Hand and Jonathan Baker of this town were engaged, commanding companies raised by them in their vicinity. They were both at the attack of Ticonderoga, by General Abercrombie ; and were present, under General Amherst, at the

capture of Crown Point. At the close of the war they returned to their homes.

At the very commencement of difficulty between Great Britain and these United States, this town sent her pledge to abide by the cause and interests of their countrymen. The Boston Port Bill was passed in March 1774, interdicting all commerce with that port. With reference to that we find the following proceeding :

“At a meeting of the Inhabitants of East-Hampton, legally warned by the Trustees, June 17, '74; Eleazar Miller, Esq., Moderator.

1st. *Voted*, That we will, to the utmost of our abilities, assert, and in a lawful manner, defend the liberties and immunities of British America. That we will co-operate with our Brethren in this Colony in such measures as shall appear best adapted to save us from the burdens we fear; and in a measure already feel, from the principles adopted by the British Parliament, respecting the Town of Boston in Particular, and the British Colonies in North America in General.

2nd. *Voted*, That a non-importation agreement through the Colonies is the most likely means to save us from the present and future troubles.

3d. *Voted*. That John Chatfield, Esq., Col. Abm. Gardiner, Burnett Miller, Stephen Hedges, Tho's Wickham, Esq., John Gardiner, Esq., and David Mulford be a Standing Committee for keeping up a correspondence with the City of N. Y., and the Towns of this Colony, and if there is occasion, with other Colonies; and that they transmit a copy of these votes to the committee of Correspondence for the City of N. Y.

*Voted, Unanimously, not one dissenting voice.*

BURNET MILLER, *Town Clerk.*”

Some of the first and heaviest blows struck in the war of our Independence, fell upon this town.

“Whilst the British were at Boston their vessels occasionally carried off stock from Suffolk County.”

The Journals of the Provincial Congress contain the following :

“July 5th, '75.—The People of E. and S. Hampton pray Congress that Capt'n Hulbert's company, now raising for Schuyler's army, may remain to guard the Stock on the com-

mon Lands of Montauk, (2,000 cattle and 3 or 4,000 sheep,) from the ravages of the enemy."—"Jour. 75."

"July 31st, '75.—Congress allow Griffin and Hulbert's companies to remain to guard Stock."—"Jour. 95."

It appears from the Journal and correspondence of Capt'n Hulbert, that his Company were stationed at Shagwonnuck; that they were supplied with arms, ammunition, and provisions, by the people of the town, through Burnet Miller and Stephen Hedges, their committee. And that on the 7th, September, '75, the company marched off of Montauk, and Hulbert and his men were supplied with guns and ammunition; and were afterwards stationed at Fort Constitution.

"In consideration of the defenceless state of E. part of Suffolk Co., the 3 companies raised for Continental service were continued there."—Ap. 3, "'76."

The return of Col. Smith's Regiment, May 30, '76, shows Ezekiel Mulford, Captain of a Company of 40 privates, "complete in arms." Another account is as follows:

"12th Comp., Capt. Ezekiel Mulford; 1st, Lt. Sayre; 2nd Lt., Nath'l Hand; Serg'ts, M. Mulford, Pierson, Domini; Corp's, Henry Sherrel, Benj. Crook, Ludlam Parsons."

As early as the Spring of 1776, an invasion of the British forces upon New-York City had been anticipated. The fate of Long-Island was readily seen to be linked with that of the City. Remote, exposed, defenceless, save by their own strong arms, but few volunteers could have been expected from this neighborhood. Yet East-Hampton had her full proportion of minute men in the field.

The Battle of Long-Island was fought August 27th, 1776, and the whole extent came under the control of the British forces. Those forces, in part, made the East end of the Island their winter quarters, and levied supplies upon the country. There are now, even a few venerable, living veterans, who remember the sufferings, the scenes of robbery and violence, which were perpetrated by the enemy, and endured by the inhabitants,—remember how the pulse beat high and joyful at the news of Burgoyne's defeat,—remember the lively, heartfelt sympathy with their brethren in the field.

It was not until the 25th of November, 1783, that the British troops evacuated New-York City. During all this seven



years the Island groaned under the oppressive occupation of their soil by the hostile Invader.

Their circumstances exposed them, however, to sufferings and outrages from both parties. Their forced submission to the Royal Army, (their misfortune, not their fault,) caused them to be viewed with suspicion by their brethren upon the continent; and often invited parties of plunder from that quarter. Multitudes fled for shelter and protection, to the shores of Connecticut.

I find this memorandum, in 1776:

"Sep. 15.—Wharves at Sag-Harbor crowded with emigrants."

"Dr. Buell writes from E. Hampton, Sept'r 22, '76, that the People are as a torch on fire at both ends, which will speedily be consumed, for the Cont. Whigs carry off their stock and produce, and the British punish them for allowing it to go,—hopes the Whigs will not *oppress* the *oppressed*, but let the stock alone."

The history of that seven years' suffering will never be told. Philosophy has no adequate remedy for silent, unknown, unpitied suffering. Man may brave every Danger and endure every evil, perhaps, if human sympathy be ministered to him in life, and human immortality and applause crown his tomb. But the display of passive virtues is a sublimer field—a spiritual elevation above our sphere. It rises into being only when upheld by the Divinity; and His aid withdrawn, we fall.

Throughout this period, it is not known that a single Tory lived in the bounds of the town.

Left to the tender mercies of the foe; plundered by countryman and stranger, of their property and ripened harvest; robbed of the stores which they had reaped and garnered; slandered by suspicious brethren; taunted and scoffed at by the mercenary victors, they never wavered. Their heart's were in their country's cause; and in the memorable language of their great compatriot, "Sink or swim, live or die, survive or perish," they were true to their country. Unterrified, unalterable, devoted Americans.

The events of that memorable struggle are fast becoming matters of tradition only. But tradition has still her unrecorded events. We might instance many a feat of personal prowess. We might tell how, often and again our fathers, pressed, insulted, attacked by the presumptuous foe, felt their blood boil within them, and enduring until human nature

could endure no more, turned with club or pitchfork upon the sword of the invader, and drove him from their sight.

In their difficulties Dr. Buell, their minister, did not abandon them. His talents, ingenuity, wit and mingled prudence and firmness, often averted threatened perils, and rendered important service to his people.

Tradition has however handed down no name more illustrious than that of Capt. John Dayton, a lineal descendant of Ralph, the first settler of that name.

Capt. Dayton was one of natures uneducated heroes ; reckless, daring, shrewd, sanguine, he often succeeded when others dared not hope. His lonely dwelling, two miles west from the town, was an inviting location for the miscreant and coward to attack or plunder. His house was several times beset. It was once attacked in the night by the enemy, and while he was in the act of lighting a candle, a musket was discharged at him. This was no time for hesitation ; the ball missed him and passed in the beam of his weaver's loom. Putting his little son, (Josiah,) out of the back door, in the midst of a deep snow, and directing him to flee for shelter and safety, he snatched that long, famous, deadly *carabine* of his from its resting place, sallied out of the house, returned the enemy's fire, and withdrew in the house. He immediately began to call all imaginary names, as if he had a regiment of assistance sleeping in his chamber—loudly daring the British, meanwhile, to come on. The shot or the deception, or perhaps both, were successful. The enemy retired and left the marks of blood behind them.

The next day the Captain, while in the yard was visited by the officer of the regiment. The officer leaped his horse astride him—brandished his cutlass—loaded the Captain with abuse, and threatened to slay him for killing one of his men. To use the Captain's own language, as in after years he related it, "His blood boiled within him, and his hair stood on end." Discovering a pitchfork near, he sprang for it, faced his adversary, brandished his rustic weapon, and ordered him to "be off." It needed no second command. The horse bounded with his rider over the pickets, and left the hero master of the field.

We cannot forbear relating one other incident equally characteristic. During the revolution a British fleet anchored off Montauk. It was supposed by the inhabitants that they were about to land there and seize the hordes of cattle and sheep which then as now were there depastured and fatted.

The Captain thought he could prevent their landing, and save the cattle. He offered to lead forty of his neighbors, if

so many would go, and save their flocks. Forty volunteered to accompany the Captain, and they marched on to Montauk. He selected a hill, marched over it at the head of his company—descended into a hollow, where he was out of sight from the fleet. Shifting the position of his men, and *each* exchanging his coat, he again led them back, through a hollow, unobserved by the fleet, to the starting place and over the hill; and thus the company continued their march over and around the hill. The manœuvre was calculated to produce the impression upon the fleet that a large army were marching and encamping in the vale below. Whether this stratagem was the cause or not, the result was that the British did not land and the flocks were saved.

The bold artifice reflects equal credit upon the warrior's courage and fertile brain.

This venerable chieftain and mighty hunter died in 1825, aged 98 years.

The war of the Revolution left our town like the rest of the country, worse in morals; wasted in property; burdened with national debts, and groaning under taxes. Agriculture had declined; commerce had been ruined; estates swept away; and when the first thrilling, triumphant transports of a free, victorious people were over, they wept at the surrounding desolation.

But the spirit that had stood the test of war and conquest was not the spirit to fail in the arts of peace. By degrees prosperity returned; commerce and agriculture flourished; education revived, and within a year after the British troops evacuated New-York, Clinton Academy was erected. It was incorporated by the authorities, and received under the patronage of the Government, being the first chartered Academy in the State.

We feel that we are tresspassing upon your time and patience; that however pleasing it might have been to continue them, we must now break off these reminiscences of the past. Even in the relation of our early history, we have been compelled to omit much that is interesting, much that is essential to a thorough knowledge of the character of our ancestors.

We could not describe, even briefly, the Maidstone they left, and the river Medway, upon the grassy banks of which they had sported. We had intended to relate more minutely the origin and Nature of the early controversies of the Puritans in their own native country. We had designed to vindicate their laws from the slanders of many a prejudiced historian and writer—to have shown more fully with what wisdom they laid the foundations of a free and equitable jurisprudence.



How many of us think you, unskilled in the practice and unstudied in the law, would in our day frame a better or wiser code than they? We had intended to have shown how, (imperfect as they were,) they stood upon an intellectual eminence head and shoulders above the rest of the world in the knowledge of the principles of a free government.

The question is not whether their laws and simple machinery of government is applicable to us. Was it a wise system for them? We doubt whether up to their day in this world's history any community had ever enacted laws more appropriate or established a government better suited to their wants, wishes and welfare, than were theirs to them. We doubt whether any courts ever worked better or dispensed more impartial justice, or rendered more suitable redress than theirs.

We have heard of "illiberality," of "canting hypocrisy," of "narrow-minded bigotry," of "blue laws," and "Salem witchcraft," and a thousand other flings and sneers at the honest old Puritans of this country, until by the constant repetition of some faults which the Puritans shared in common with their opponents of that day, and by the imputation of many which they never had, many a weak minded man has been ashamed of those worthy ancestors who founded the institutions which secure us our political and religious freedom.\*

Let England thank God that the Puritans lived—thank the Puritans under God for many of the free principles which were engrafted in her constitution.

Let America own them as the fathers of education, piety and freedom.

We might have told how from time immemorial until within the last half century the simple manners of the early planters of this colony remained unimpaired the manners and customs of their descendants.

We might have told how regularly Monday morning was devoted by the matrons to washing, and how with equal regularity Monday afternoon was devoted to social visits. And if it was so, is there any thing particularly sinful or ludicrous in their order and method. I have yet to learn that there is any better day of the week for that purpose than the one they chose.

We are well aware that there is a sickly silly sentimentality afloat, which looks with conceited contempt upon every thing connected with Puritanism. We well know how much

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\* The wilful and superlative mendacity of Peter's History of Connecticut is fully exposed in the Historical Discourses of Prof. Kingsley and Leonard Bacon of New-Haven, Ct.

wiser some of their descendants feel themselves to be than their Puritan ancestors were.

It may have been that their broad backs and stiff knees bent with less grace and pliancy than ours to the mandate of human custom. It may have been that their code of etiquette was a little more stiff and stern than ours. It may have been that they felt constrained by their understanding of revealed truth to adopt a more strict and faithful parental control than we. Perhaps their coats were more for use and less for show ; perhaps they were broader in some places, and coarser and plainer than ours.

But those same queer old men and women in their antique apparel built America. They cleared her forests ; exterminated her wild beasts ; founded schools and colleges ; fought the Revolution ; established the Republic ; framed the best Government under Heaven for a free people, and transmitted those immunities and institutions unsullied and unimpaired to their descendants.

As we are bound to maintain and defend our institutions and privileges, our invaluable inheritance ; so are we bound to honour and defend whatever was high and manly in their character, and cherish with a filial tenderness their fame and memory.

Standing amid the graves of our ancestors, collected in their ancient temple of worship, what thrilling recollections rush along the memory. While we are reminded by the crumbled dust of former generations, that we hold our existence by the frailest tenure, and that we too shall soon pass away from this stage of living action, and our departed dust will mingle with theirs ; we are also reminded of the proper objects and purposes of life ; we are incited to act faithfully our part in the several spheres in which we move :

“ In the worlds broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle,  
Be a hero in the strife.”

Where shall the spiritual aspirations of our nature rise if not upon the graves of our sires. Where if not there shall the high resolve and noble purpose of the soul be formed. Well may we lay the passions, the prejudices and the selfishness of our nature by the tomb of our ancestors. We may there learn the lessons of a high and holy patriotism—of a purer and more elevated piety.

We feel our souls kindle in generous emulation of their example. We feel above the limited recollections and interests

of every days pursuit. We break through the present objects of sight and sense. We feel our relation to the venerable past, to the pious dead. We contemplate our connection as one of the links that stretch along the chain of the boundless future.

Our ancestors; who has fully comprehended the meaning of those words?

They lived when this worlds bright but transient morn began. They lived when sin began its reign.

“Earth felt the wound, and Nature from her seat,  
Sighing through all her works gave signs of wo  
That all was lost.”

In that long night of wretchedness which followed, they lived. They lived when Heaven sent its Savior down to earth. When Cesar stormed the Northern Isles they met him like heroes on the very shore. They fought at Hastings when the invader wrenched their dearest liberties and rights.—Through all past time they lived.

Our posterity; they will extend through all coming time. Another centennial anniversary of the planting of this little commonwealth, you and I shall never see. But our children that rise up after us we trust will rejoice at its return and pay the tribute of respectful gratitude to our memory and the memory of those who have now long since passed away. Changes will come—kingdoms and nations be overturned—and yet the waves of successive generations will rise and roll onward, far onward until the winding up this worlds affairs.

We are not severed fragments—broken remnants of a disjointed race—but connected, closely, intimately connected with all that is past—with all in this world yet to come.

Matrons and maidens of my native town:—Worthy were your mothers of their noble partners in the vicissitudes and perils of their earthly career—meet helps in laying the foundations of learning, liberty and morals—fit in rearing the finished and tasteful superstructure. We admire their courage, their constancy, their devotion. Tradition has told us of their simple habits, their pure desires. Despise not ye their bright example. What though the fashion of their day has passed away—what though we smile at the antiquated equipage and costume of their time. The fashion and the paraphernalia of our day will also soon be past forever. The attire of the living will be put off, and the habiliments of the dead will enclose our dust; and in your turn ye will be the departed mothers of future generations—so live that the graces and simple habits and worthy pursuits of the early mothers of



our village shall survive and adorn the life of their descendants.

And now, ye fellow townsmen, ye have looked upon the graves of your departed sires. We have recounted their deeds—we have lived in the historic remembrances of the past—we have traced the origin of this early settlement—we have seen the deep foundations of permanency, prosperity and peace, in the life and habits of that Pilgrim band. That ardent, patriotic fire burned in as bright a flame the first three half centuries in the breasts of their descendants. That spirit assisted in rearing the imposing edifice of our National Liberty. It built our Academic Hall,—illustrious in its name—illustrious as the first that flourished with a chartered life within the confines of our state,—proud and thrice happy in the annual cohorts that it dismissed with its parting blessing, to adorn the land. That spirit reared this venerable temple of the living God.

Still longer do we love to linger around the remembrances of the past. Are our fathers dead? Do we look at all that remains of them when we survey their departed dust. No! ah! no! Their memory lives! Their deeds survive! Their labours speak their fame. Their institutions, founded in toil and built in sacrifice, are the inheritance of their descendants.

They live.—They, the spirits of the just, perchance to day look down upon us from their high abode—blest in the inheritance of the Saints! Blest in the welcome of the Highest! Blest in the homage of the Living!

They speak to us to-day—"For you we did maintain our birthright and our liberties. For you we raised the Hall of science and of learning; enlarge its walls; adorn its portals; fill its alcoves. For you we reared a holy Church to our High King—that church, that dear, blest Church, maintain. Fulfil your mission on the earth; live for the world as we have lived; live for the boundless future. Beyond this day, this present fleeting day, will generations rise; they feel your impress; they are moulded by your character; they are destined to move onward as your impulses have directed them. Live then as men, as patriots, and as Christians. Leave the impress and the memory of your noble efforts with your posterity, and join us in His good time, this side the swelling Jordan, in our promised, everlasting Home."



## APPENDIX.

### • MONTAUK INDIANS.

The tribe of Montauk Indians deserve a more extended notice than could have been assigned them within the limits of the preceding Address. At the time of the settlement of East-Hampton this Tribe resided chiefly upon the Peninsula of "Montaukett," as their head-quarters.

Poggatacut, Sachem of the Manhassetts, and brother of Wyandanch, died in 1651. The pre-eminence which he maintained over the other Tribes of the Island, as their Sachem or Chieftain, seems to have descended to Wyandanch, who thenceforth assumed the regal authority, as Sachem of "Paumanacke," or Long-Island. Under the Government of Wyandanch, if not previously, this tribe acquired by their martial virtues and the skill of their chieftain, a powerful ascendancy over the other tribes of the Island, who by tribute, deference, or otherwise, acknowledged their superiority. At this time they appear to have been numerous.

Among the manuscript memoranda of John Lyon Gardiner, deceased, (a great antiquarian, thoroughly versed in the records and history of the early settlement of the Eastern Towns of Long-Island,) I find the following :

① "Eleazar Miller, Esq'r, formerly member of Assembly, said that when a young man he once enquired of a very old Indian, whether the Indians on the East end of Long-Island were numerous.—The Indian, placing his hand upon the grass, answered—"If you can count the spires of grass, you can count the Indians that were living when I was a boy."

The same antiquarian, (to whom I confess myself indebted for much of our early history,) has left the following record of their romantic and most unfortunate defeat :

"The Montauk Tribe of Indians were tributary or allied to the Pequots. When this country was first settled a war prevailed between the Pequots on the one part, and the Narragansetts, who were very numerous, on the other. The Block-Island Indians took sides with the latter, the Montauk Indians with the former. In this war the Montaukers received a heavy blow from the Block-Island Indians.

"Both parties set out in their war canoes, on the same evening. It was in the summer season, and at the full of the moon. They met half way, but the Block-Island Indians being so situated in the glades of the moon, could not be seen, while at the same time, looking Westward, they saw at a distance their enemies silently approaching in Indian file. The word was given, and they hurried back to Block-Island, laid in ambush for their enemies, and secreted their wives and children. The Montaukers, unsuspecting, arrived at their landing-place, hauled up their canoes, and were silently, and as they thought, sure of success, approaching the wigwams of their enemies, while as they supposed asleep. They fell into the ambush that was laid, and while one party was killing them another was destroying their canoes and slaying such as attempted to return. They were all either taken or killed, except a few who escaped in one canoe. These brought the melancholy news to their friends. The Montaukers then moved on to the Parsonage lands, at East-Hampton, and continued there a long time. Their Sachem was taken alive and carried to Narragansett. A large, flat rock was heated by building fires upon it. He was then ordered on it, with his bare feet. He sung his Death-Song, walking several times composedly across it, till his feet were burned to a coal. He fell, and they finished the scene as usual in such cases. This was the last of their wars."

The Tribe continued to decrease, and although severe laws were enacted, to prevent intemperance, by the sale of intoxicating drinks among them, yet other causes operated to reduce their number. It is probable that about this period the small pox, (that terror of the Indian,) prevailed among them, and carried off great numbers. The following order upon the Town Books substantiates the conjecture.

"March 2nd, 1663.—It is Ordered that noe Indian shall come to Town, into the Street, after sufficient notice, on penalty of paying 5s., or be whipped; until they be free of the *Small Pox*," &c.

In language, customs, government, religion and manners, this Tribe was similar to the adjoining aboriginal tribes. The lamented author of the *Chronicles of East-Hampton*, (than whom none was better versed in local antique lore,) says of them:—

“In their religion they were Polytheists and Idolaters. Their government was a monarchial despotism. In person they were tall, of proud and lofty movement, of active bodies and as straight as the arrow. They were warlike in their habits and spent most of their time in the study of military policy. Their chiefs and their braves were distinguished above those of the other tribes of the Island for prowess in the field; for a recklessness of life in battle, and for the bold and daring onset with which, under their war scream, they rushed upon an enemy.”

“Their canoes in which they visited the neighboring Islands and the continent, as far east as Boston, and as far south as New-York, were of the largest class, and in some instances capable of carrying eighty persons. That of Wyandanch required the strength of seven or eight men to draw it from the water upon the shore; and on one occasion was damaged at Gardiner’s Island for want of a sufficient number of persons to place it beyond the reach of the sea. With New-Haven and the Connecticut River their intercourse was frequent. Their habits were social and they visited often and familiarly the families of neighbouring Tribes, with whom they delighted to mix in converse and friendly gaiety.”

“In the arts they had made but small advancement. The principal articles of manufacture were shell beads, called wampum, and which all accounts agree in stating were made by them in greater abundance than by any other Tribe.”

“They were, as I have before remarked, Polytheists. They had gods in great numbers; many of lesser influence, having particular charges, and two of exalted degree, the good and the evil Deity, having a general superintendence and control, as well over all other gods as over men. There was a god of the four corners of the earth, and the four seasons of the year; another of the productions of the earth; another of the elements; one of the day and night; and a god of the hearth, the family, and domestic relations. The great, good, and supreme Deity they called *Caulkluntoowut*, which signifies one possessed of supreme power. The great evil spirit was nam-



ed *Mutcheshesumetook*, which signifies evil power. They worshiped and offered sacrifices to these gods at all times. They had small idols or images which they believed knew the will of the gods and a regular Priesthood by whom these idols were consulted. The priests were called Powawas or Powwas, and declared to the people what the gods required of them. When dances and feasts should be made; when presents should be given to the old people; when sacrifices should be offered to the gods, and of what kind. These Powwas pretended to hold intercourse with the gods, in dreams, and with the evil spirit in particular, who appeared to them under different forms, and by voices in the air. These were the Medicine-men. They administered to the sick; relieved those afflicted with evil spirits and poison, and by incantations and charms, protected the people from all harm. Subject to the Powwas influence, neither could fire burn them nor water drown them; nor could they receive any injury whatever. The most savory sacrifice made to the great Deity was the tail or fin of the whale, which they roasted. The leviathan, from which it was taken, was at times found cast upon the sea-shore, and then a great and prolonged *Powow*, or Religious Festival was held. At these festivals great efforts were supposed to be necessary to keep the Evil One without the circle of their incantations. His presence, it was believed, would defeat the object of the Powwas in the procurement of the favour and particular regard of the good deity. Violent gesticulations, loud yells, and laborious movements of the limbs and body, with distortion of the features, were continued until the excitement produced approached to madness. When the Evil Spirit was supposed to be subjugated the dance and the feast commenced. It is among the Indian traditions, that the existence of the Evil Spirit was evidenced by his having, when driven from the feast, left the imprint of his foot upon a granite rock on Montauk, and made three holes in the ground, at regular distances, where he alighted, in three several leaps from the stone on which he had stood, and then disappeared."

"They believed in a future state of existence; that their souls would go westward a great distance, and many moons journey, to a place where the spirits of all would reside, and where, in the presence of their great Sawwounnutowtorh, beyond the setting sun, the brave and the good would exercise themselves in pleasurable singing, in feasting, hunting, and dancing forever. The coward, the traitor, the liar, and the thief were also there, but the enjoyments of the favored Saw-



wonnuntoh only added to the pain of the punishments visited upon the misdeeds of the wicked. Servile labor, so painful to and so much despised by the Indian, was the allotment of the sinful. The making a canoe with a round stone, and the carrying water in a wicker basket, were among the perplexing exercises of those who had sacrificed the happiness of their future existence to the will of Mutesumetoo, or the evil Power."

Efforts were, at a very early day, made to introduce civilization and Christianity among this Tribe, but apparently with little success. The Rev. Thomas James was employed by "The Society for propagating the Gospel in New-England," about the year 1660. He commenced the study of the Indian language, and made efforts to spread the knowledge of the Gospel among the Montauk Indians. Little is known however either of the length or success of his exertions.

In 1741 the New-York Committee of the same society employed Mr. Azariah Horton, (a native of Southold,) as a missionary, to be exclusively employed in the instruction of the Long-Island Indians; and in that year he was ordained by the Presbytery of New-York to the work of the Gospel ministry. In this service Mr. Horton remained eleven years. From his journal, still extant, it would appear that he often preached to and labored with the Montauk Indians, and that some of them received the Gospel. These were probably the first religious impressions which to any extent affected the tribe.

In 1798 the Rev. Paul Cuffee a native Shinecock Indian received a commission from the "New-York Missionary Society," to labor with the remnants of the Long-Island Indians. In their employ he remained till his death, which occurred March 7th, 1812. The principal field of his labor was Canoe-Place and Montauk.

The Tribe of Montauk Indians, within the memory of some of the oldest inhabitants, numbered some two hundred. Fifty or sixty years since, under the tuition of one Brown, an Englishman, who resided among them, they made some little advances in education. At that day they were eagerly sought for as whalers, on account of their aptness and skill in seamanship, and their rare merits in the perilous conflicts with the giants of the deep. They manifested an equal readiness for the whaling voyage, and not a ship in that day sailed upon a whaling cruise without the necessary complement of Indians. The same passion has, to some extent, descended to the few survivors of the present day.

Some five or six families of the Tribe only now remain. The broken, dispirited remnants of a once numerous and powerful race. Their residence has for many years been confined solely to what is called the "*Indian Field*," the tract of land lying between Great-Pond and Oyster-Pond. Their interest in the ancient inheritance is a mere personal right, not transferable.

The chivalrous Wyandanch, the friend of Uncas, has passed away, and left no successor to his martial virtues. The power and glory of the tribe have forever departed. History and song preserve but few memorials of their ancient greatness.

We shall leave it to others to bewail the decay, and compose the eulogy of the Aboriginies. Sad and mournful as is their seeming destiny, and intimately as their fall seems linked with the rise and growth of the Anglo-Saxon race; if ruin be the destiny of the one, we cannot regret that the hard lot has been assigned to the savage.

We are not unmindful of the torrents of sentimentalism, or of the heart-breaking repinings which have flowed over the apparent destiny of the Indians—of the lofty attributes of character with which they have been so poetically and bountifully invested—of the sincere and romantic regrets that Providence had not assigned her favors to them, and sent her blights and pestilence to sweep the "Pale-Face" from the Western Continent. And all this too, that poetry, romance, and song might have had the glorious privilege of an unbounded wilderness—of unnumbered savage hordes, and exhaustless barbarian chieftains, in which they might revel with a license, a beauty and sublimity, illimitable and unconfined.

Far be it from us however to regret that the golden harvest has taken the place of the wild, extended forest—that civilization has triumphed over barbarism—that Christianity has prevailed over Idolatry—that thriving harvests stand where once the huts of the Savage were clustered together; or that the Temples of Jehovah rise upon the prostrate altars of the Heathen Gods.

Let a lawless imagination be blind to all the beauties of the golden harvest; the picturesque hamlet; the heavenward pointed spire of the holy Church. Let romance desire the harvest removed; the hamlet demolished; the Church razed to the ground, and all the triumphs of civilization or Christianity, at one fell swoop, struck out of being, for the sake of again reviving the barbarian chieftain and his dusky warriors amid the wildness of the forest. We cannot feel that "'Tis a consummation devoutly to be wished."

In extending for a few pages farther, the subject of the previous address, the chief object will be to portray more distinctly the characteristics of the early inhabitants of East-Hampton; some of which have been slightly glanced over, while others have not even received a passing notice. Also, briefly to present the former relative power and importance of this venerable town, together with a few additional facts relating to its history during the Revolutionary war.

Maidstone, from which most of our ancestors emigrated, is said to be situated on the east bank of the River Medway, thirty miles and a half east-south-east of the city of London, in a rich agricultural district in the County of Kent, "Hundred" of the same name, and "Lathe of Aylesford." The district of country in which it is situated is celebrated for the amount of hops it produces. The Town or Borough has for some centuries possessed a charter, and has been rising gradually in wealth and population. By the census of 1831 it appears that its population then amounted to 15,387. The few brief fragments of the history of Maidstone, with which I have met, show that its inhabitants have been characterized by an ardent attachment to free and popular institutions. That twice in its history their charter has been annulled, in consequence of their impetuosity and fiery zeal, and sympathy with insurrection and rebellion.

In the County of Kent, the tenure by which lands were holden was more free than those which had prevailed over the rest of England. In this County prevailed the custom of "*Gavel-kind*," by which instead of descending to the eldest son, as in the rest of the Kingdom, the lands were to be inherited by all alike. Lord Littleton thus quaintly describes the custom:

"But in the County of *Kent*, where Lands and Tenements are holden in '*gavel-kinde*,' there, where by the custome and use, time out of minde of man, the issues, male, ought equally to inherit; this custome is allowable because it standeth with some reason, for every sonne 'is as great a gentleman as the eldest sonne is, and perchance will grow to greater honour and valour if he hath any thing by his ancestors, or otherwise, per-adventure, he would not increase so much, &c."—Coke upon Littleton, sec. 210.

Doubtless the TENURE by which, under Gov'r Dongan's Patent to "The Trustees of the Freeholders and Commonalty of the Town of East-Hampton, their lands were to be holden



"in free and common socage, according to the manor of East Greenwich, in the County of Kent, within his Majesty's Realm of England," was as well understood by our ancestors as it is by their descendants.

The peculiar characteristics of the "*Kentish men*" were prominent in the early inhabitants of the town; and to some extent there were similar circumstances in their local situation.

Their home in England was a rich, level, agricultural district, permeated by the Medway. And their adopted home in this country bore the same general level appearance, and under their enterprize the harvests of the new, doubtless soon rivalled those of their ancient abode.

There too, they had been acquainted with a less boisterous navigation, which the more easily called out here an acquaintance and familiarity with the more expansive and tempestuous waters which stretched away on every side of their adopted sea girt home.

There they had a Main Street through their native Maidstone, running north-east and south-west; and here, as if designing to build and plan from the same model they ran their Main Street in the same direction.

There, as "*Kentish Men*," they were known as substantial freeholders, though not men of wealth; and here they preserved the same character for thrift, frugality, economy, and liberality.

There, as qualified voters, they were more or less familiar with the *elective franchise*, and with the right of representation in Government. And the same characteristics which we should conjecture them to have possessed in their native country, shine forth here in all their acts and doings. Freedom sat upon them as no new thing. Responsibility and government fell upon men to all appearance not unaccustomed to bear their weight, and not ignorant in their proper exercise.

No where do we find turbulence, riot, lawlessness, anarchy or instability, so characteristic of a people just awoke to freedom. But constitutions, laws, orders, and a regular, independent and systematic government arose. They were built upon the intelligence, virtue, and piety of the first colonists, and upon those foundations they securely reposed.

They not only felt the responsibility of self government, but they fully determined that each one of their number should discharge his duty. With them there was no escaping the burdens of government—no shirking it off upon a few of their number. Measures were taken to compel every one to attend their Town Meetings, as has been seen.\*

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\* See Address, page 9.

Farther measures were taken, that when they were assembled in their Town Meetings, every one should express his opinion, and that too, in such a manner that all might know it. With them no bold minority could overawe the more timid majority.

The following Order, entered on their records, expresses their opinion in their own language :

“Nov'r 2nd, 1652.—Every man to vote by *holding up his hands*, under *Penalty* of 6d.; the thing being before deliberately debated.”

Nor did they stop here. They understood and acted upon the principle, that each one, as a member of their community, owed certain public duties, the discharge of which were as imperative upon him as those arising out of his private or domestic relations. When once the duty was settled, the rights of their community upon the individual were rigorously exacted. Entertaining these opinions, and with this end in view, they passed the following enactment :

“October 7th, 1656.—It is Ordered that if any being chosen Secretarie or Constable, refuse to serve, and not give a sufficient reason, shall pay 30s.; and if any being chosen Townsmen, refuse without a reason, shall pay 40s.”

Those three Orders, compelling under penalty, *attendance* at Town Meetings—*voting* when there—and *acceptance* of office when elected, show their clear and perfect apprehension of public rights, and with their other acts, exhibit the founders of this little Commonwealth, as worthy of being the founders of an empire.

They knew, likewise, right well where, and by whom, and in what proportions the pecuniary burdens of the commonwealth should be borne. They enacted a rule, by which each man himself should give an account of his property to the proper taxing officers; and in the same enactment they coupled a penal provision against a fraudulent concealment of any part of the estate.

“November 8th, 1656.—It is Ordered that concerning mens giving in their States for the Rates, that whosoever shall not give in their whole Estates that is visible. Whatever is not given in according to Order, the Partie so doing shall lose the one half of those goods not given in for the Rate.”



It may well be doubted whether any advancement has been made in the system of an equitable taxation, since the days of our forefathers. And in these times of shuffling off the performance of public duties, and more particularly of individual concealment and evasion for the purpose of avoiding the just proportion of the public taxes and burdens. It may not be improper for legislators to consider the preceding provision of our fathers, as a remedy for this prevalent evil, and we commend it to their notice and consideration.

Amid the scarcity of money it was found convenient to pay their rates in produce of their farms or in whale oil or other commodities, and accordingly that primitive method of payment was adopted. The schoolmaster, the minister, and public officers were paid their salaries and fees in like manner. For the satisfaction of the curious, I have given the following extracts from their records :

“Dec'r 8th, 1656.—It is ordered by the 3 men, that for the payment of the Towns Rates, wheat shall be paid at 4s. and 6*d.* per bushel, and Indian corn at 3s. and 6*d.*”

“On a Meeting of the Trustees, being Legally met, March 6th 1688-9, it was agreed that this year's Towne rate should be held to be good pay if it be paid as Follows :

Dry merchantable hides att	0 <i>l.</i>	0 <i>s.</i>	6 <i>d.</i>
Indian corn	0 <i>l.</i>	3 <i>s.</i>	0 <i>d.</i>
Whale Bone, 3 feet long and upwards	0 <i>l.</i>	0 <i>s.</i>	8 <i>d.</i>

and what otherways is paid, Lett the Rule in the County Rate be your directions.”

The religious characteristics of the first settlers of East-Hampton have already been noticed to some extent, in the preceding address. That their religion was of a practical, living, every day nature—a great, life guiding principle, there can be no doubt. It pervaded their conduct, and went out with them from the Sanctuary of Jehovah, and abode with them during the week. It regulated their intercourse with each other, and summoned their sympathies in aid of the distressed and defenceless, as well as restrained them from injuring others. Yielding to the rest of the world the enjoyment of their opinion, they yet sternly protected themselves in the exercise and enjoyment of their own religious opinions and worship. As an evidence of their views of their own rights and a determination not to suffer an infringement therein, we find the following record :

"Nov'r 24, 1656.—It is alsoe Ordered that noe Indian shall travel up and downe or carrie any burdens in or through our Towne on the Sabbath Day. Whoever is found so doing, shall be liable to corporall punishment."

Conscious as they were of the evils of intemperance, one of their first efforts was to guard against its seductive influences. In 1651 the General Court passed the following Act or Order.

"That no man shall sell any liquor but such as are deputed thereto by the town, and such men shall not let youth, and such as are under other men's management, remain drinking at unseasonable hours, and such persons shall not have above half a pint at a time among four men."

How solicitous to preserve the peace and morals of their community? How guarded against the inroads of vice? How watchful in their care over the young?

Nor did their sympathy or their vigilance stop here. Knowing the sad havoc which spirituous liquors had made with the Aborigines, as well as their unconquerable thirst for those liquors, they passed laws for the prohibition of the evil, and the protection of the Indians.

"May 28th, 1655.—It is Ordered that for the prevention of drunkenesse among the Indians, by selling strong water—*First*, That no man shall carry any to them to sell, nor send them any, nor employ any to sell for them. Nor sell them any liquor in the Town for the present drinking, above 2 Drams at one time, and to sell to no Indian but such as are sent by the Sachem, and shall bring a written Ticket from him, which shall be given him from the town, and he shall not have above a quart at a time."

Enlargement might be made to an indefinite extent, upon the characteristic traits of our ancestors. And while there is much in their history in which their descendants may well exult—much reflecting equal credit upon their understanding and their heart, we are assured from an attentive search, that there is little of which we need be ashamed.

Stern and unyielding as they were in their adherence to duty. Tenacious as they were of their rights. Uncompromising in their sense of justice—they yet had the most tender sympathy and kindness, mingled with the more rugged elements of their nature; and when there was an appro-

priate field, they rarely failed to manifest them. Their commiseration and sympathy is most touchingly displayed in exempting the unfortunate and the poor from public burdens, and in protecting, with a strong arm, the helplessness of the widow.

At a very early day, and before the year 1700, they manifested their kindness and sympathy in voluntarily providing for the wants of a poor cripple who was a sojourner among them. They conveyed her to the west end of the Island, where medicine, advice and assistance could be obtained; (there being then no physician among them,) and they freely paid out large sums of money at different times, on account of the support, maintenance, and medical aid furnished abroad, to this child of suffering and want, as their records still show.

As a homely, and yet substantial token of their sympathy and kind regard, they exempted widows from those labors and burdens which their generosity led them to suppose devolved on others. After naming all the proprietors of the Town, liable to fence the common "Pasturing Field," placing one column on the side of Widow Baker, and one on the side of Widow Mulford, they say :

"At a meeting of the Trustees, being legally met, Aprill ye 12th, 1689.—It was Ordered by ye s'd Trustees, that all the above s'd Parsons do cause their proportion in the above s'd Fence to be sufficiently sett up forthwith ; so that ye said *Widdows* may be preserved from *Dammages* coming throw any neglect therein : or expect no other favor than the Law will allow each man yt neglect his Duty herein, viz.: to have it sett up for him, and he to pay the double vallu thereof, to him that shall sett up the same. The above s'd forthwith is allowed till Wednesday night, next insuing the date hereof, and not farther."

Every State, and almost every farm has had its boundary disputes and questions, and it would be singular if such a difficulty had never ruffled the tranquility of the citizens of our Town. In accordance with all *Historic Analogy* we find that during the first half century from the settlement of the Town, a violent dispute was at different times carried on, in reference to the Division-Line between the two towns. East Hampton claimed much more than Southampton would concede, and at one time extended her claim to "Hog-Neck," (now *North-Haven*.) This contest continued thrice the period of the Trojan War, was finally settled on the 25th June, 1695, by men chosen from the two Towns ; and a highway,

one rod each side of the line, was laid out. Their decision remains of Record.

The men chosen were as follows :

## EAST-HAMPTON MEN.

✓ Josiah Hobart,  
Robert Dayton,  
John Wheeler,  
Cornelius Conkling,  
John Mulford,  
James Hand,

## SOUTHAMPTON MEN.

Edward Howell,  
Joseph Pierson,  
Elnathan Topping,  
Sam'l Cooper,  
John Cook,  
Henry Pierson,  
Abraham Howell.

It is impossible to give, with any degree of exactness, the amount of wealth, or the number of inhabitants comprised within the bounds of this town, for the first half century of its existence; sufficient however remains to show that at an early day the town was among the most wealthy, thickly settled and powerful towns in the State.

Previous to 1673, John Osborn's lot, lying on the east side of Main Street, south of a highway and just south of where the present church stands, together with the highway, were purchased by the town for a Parsonage, "It being in the hart of the Towne."

In 1676, Dec'r 18th, the same premises described as consisting of "fourteen acres," bounded by Robert Dayton south, and John Wheeler north, were conveyed by the town to "Captaine Josiah Hobbart," whom they have "*latelie accepted as an inhabitant amongst them.*"—Book A, p. 73, Town Rec.

NOTE.—Among the manuscript papers of J. Lyon Gardiner, deceased, exists a rough draft of part of East-Hampton Main Street, representing localities and residences in 1655. Upon the south-east side of the street, adjoining the lot of Wm. Hedges, one of the first settlers, is marked off the "Calf Pasture," which afterwards became "The Parsonage." and since the previous address was written, has been sold by the Trustees of the Presbyterian Church to John Hedges, and by him incorporated with the seven acres and a half which formed the "*home lot*" of his ancestor, William Hedges.

This draft represents the home lots of those who resided on the west side of the street, extending northward as far as Mrs. Buells, (*formerly "Catthaines"*) Lane, and locates them in the following order, commencing southwardly :

John Stratton, Thomas Talmage, Robert Bond, John Mulford, Arthur Howell, Thomas Thomson, Thomas Baker, Wm. Mulford.

The house now owned by Wm. L. Osborn, of East-Hampton, next south of the residence of his father, Deacon Abraham Osborn, is supposed to stand upon or near the ancient residence of Thomas Talmage. And the house now owned by Col. Samuel Miller is supposed to stand upon the lot and perhaps upon the very foundation of the house of "Thomas Baker," the first Inn Keeper of East-Hampton.

It is a most singular coincidence, and striking proof of the former comparative populousness of the town, that after the lapse of 195 years, the precise number of houses now stand upon the same space where the same number stood in 1655.



At a very early period emigration commenced from almost all parts of Long-Island to other colonies.\*

In the letter of Gov'r Hunter to the Board of Trade, April 1716, he remarks :

"I cannot say that the inhabitants increase in that proportion, (at least,) as they do in the neighbouring provinces, where the purchases of land are easier had than with us. *Great numbers* of the younger sort leave Long-Island yearly, to plant in the Jerseys and Pennsylvania."—Doc. His. N. Y., vol. 1, p. 692.

Suffolk County, for a very long period of time, remained the fourth and fifth county of the State in the aggregate amount of population. In 1698 the whole population of the state is rendered at 18,067. The then population of Suffolk County amounted to 2,679. The population of East-Hampton at this time was probably at least from one fourth to one fifth of the population of Suffolk County.

The following memoranda upon the Town Records, throw still more light upon the subject :

"Feb'y 17th, 1703.—£56 15s. 0d. was p'd, being East-Hampton's Quota of £270, which the County of Suffolk was rated att, as their proportion of £1800 tax laid by the last Gen'l Assembly, upon the whole Province, for securing the Frontier. Fauconniere Com'r."

It will be seen that Suffolk County paid over one seventh of the whole tax of the State at that time, and East-Hampton more than one fifth part of the tax of the whole County of Suffolk.

According to the Rate List of the town, made out in 1683,

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\* By an examination of the Records I find from conveyances and other recorded papers that *Thomas Simons*, formerly of East-Hampton, removed to Little River, in Albermarle county, before 1684. *Jonathan Osborn*, formerly of East-Hampton, removed to Cape May as early as 1690. *John Shaw*, grandson of Joshua Garlick, and son of Richard Shaw, one of the first planters of East-Hampton, resided in Cape May in "West Jersei," in 1693. *Thomas Hand*, resided in Cape May in 1697. *John Parsons* resided there in 1699. *Jacob Dayton* resided there in 1699, and became a Justice of the Peace for the county of "Cape May." *Benjamin Mulford*, a brother of Thomas Mulford, who was eldest son of Wm. Mulford, of East-Hampton, then resided there. *John Chatfield* removed to Cape May before 1700. *Edward Osborn* resided in "Elizabeth-Town, in East-Jersey," in 1701. *Ephraim Edwards* resided in Cape May in 1702. *Joseph Hand*, Sen'r, resided in Guilford, Connecticut, in 1693. *John Davis* resided in New-Haven, Ct., about the same time. It is supposed that all the above named persons removed with their families from East-Hampton.



it appears that there were then 71 taxable inhabitants in the Town, exclusive of the minister; and it may be inferred that the population of the Town was then at least 350, and rapidly increasing after that period.

Sequestered from the rest of the world. Shut out from its intercourse—uninfluenced by its fashions, and to a great degree unruffled by its passions, a race of freemen arose—hardy—contemplative—intelligent, and yet retaining the manners, language dress, and appearance of their ancestors, untarnished, unaltered, and uncorrupted, for more than a century. The grace and polish of more modern times, might not have adorned their carriage; but the frankness, intelligence and noble bearing of freemen, dignified their gigantic forms. Their ignorance of the passing customs of the world might sometimes render it difficult for the more deeply initiated to repress a smile, while their sterling qualities of head and heart would ever redeem them from contempt.

John Lyon Gardiner, deceased, the father of the present Samuel B. Gardiner, Esq'r, of East-Hampton, as has already been intimated, reduced to writing, much of the early traditional history of East-Hampton. In his memoranda, under the date of June 15th, 1794, the following amusing incidents are related :

“Mrs Miller, my overseer’s mother, now living here with him, about 78 years old, was a Hedges, and lived at Montauk when a girl. She could speak Indian.”

“Mrs. Miller remembers well when they first began to drink tea on the East end of Long-Island. She tells a number of curious stories about their awkward manner of using it. One family boiled it in a pot and eat it like samp-porridge. Another spread the leaves on his bread and butter, and bragg-ed of his having eat half a pound at a meal, to his neighbor, who was informing him how long a time a pound of tea lasted him. She remembers the first tea-kettle that was in East-Hampton. It came ashore at Montauk in a ship, (the Captain Bell.) The farmers came down there on business with their cattle, and could not find out the use of the tea-kettle, which was then brought up to old “Governor Hedges’.” Some said it was for one thing, and some said it was for another. At length one, more knowing than his neighbors, affirmed it to be the ship’s lamp, to which they all assented.”

Allusion has been made in the preceding address to the circumstances of East-Hampton, at the commencement and dur-

ing the continuance of the Revolutionary War—to the entire and united devotion of her inhabitants to their country's cause. Their union in expressing their sympathy with their brethren of Boston, in the adoption of a series of resolutions in their meeting held June 17th, 1774, has been noticed. About a year thereafter, when the "Association" suggested by the Continental Congress, was remitted to them for signatures, they came forward in a body, and without a solitary exception, signed the Association.\* This association was said to have been delivered into Congress on the 22nd of June 1775, and to have been signed by John Chatfield, chairman of the committee, Col. Abraham Gardiner, Burnet Miller, Rev. Samuel Buell, Thomas Wickham, member of the first Congress; and two hundred and fifth-eight others, being all the male inhabitants of the Town then capable of bearing arms. A rare, and perhaps unparalleled instance, of unanimity and devotion to the cause of Liberty, under such inducements to forsake it.

After the battle of Long-Island, such of the inhabitants as had endangered their safety by their devotion and prominence in the cause of Liberty, and could command the means, as well as many others, left for Connecticut, or some other less exposed part of the Colonies. Burnet Miller, it is said, retired within the American Lines, and became a Member of Assembly for the County, which station he held during the war. Thomas Wickham, who had been a Member of the Provincial Congress, went to Stonington, Connecticut; from thence he waged war upon the enemy as a privateer, in command of a sloop of eight guns, and succeeded in taking several prizes. Wickham at one time, with several armed boats, attempted a surprize of the enemy's forces at Sag-Harbor. Major Davis and Capt. Grinnell, who had removed to Connecticut in consequence of their previous activity and zeal in the Colonial war, were also engaged in the enterprize, and commanded two of the boats. Unfortunately the boats were driven on shore, Major Davis and the crews were taken prisoners by a Hessian Major and about twenty light horse. An attempt was made to fire the boats, but Wickham succeeded in bringing them off.

Major Davis was taken to New-York and imprisoned, where he died. Tradition has it that he died in consequence of poison administered in his chocolate.

A division of the British Army were established at Southampton, and there for a time the Tory Governor, Tryon, had his quarters.

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\* For this Association, and names of the signers, in East-Hampton, see a subsequent page.

An attempt was made to establish the Royal Government, and officers who had held commissions under the King, were called upon to enter upon the civil or military duties of their office. In East-Hampton none were found willing to act under the Royal authority, and Col. Gardiner was put under arrest, and threatened with Martial Law, for refusing to call out the militia.

The people were called out, by orders from head quarters, to assemble on a certain day, and take the oath of allegiance. A few only obeyed, and among these one Bennet was told by the officer who officiated, to repeat after him what he should say. "Instead of proceeding with the oath, the officer then gave some farther directions respecting it, which Bennet immediately repeated. The officer explained, and Bennet repeated the explanation. The officer denounced his stupidity, and Bennet repeating the abuse with undisturbed gravity was turned away as a fool. The ridicule this conduct cast upon the whole proceeding, put an end to it. The oath was avoided, and the meeting dispersed. Perceiving the rigor with which they were opposed, and the folly of resorting to forcible measures, the British made little farther effort to secure the alliance, or subdue the spirit of the people."

A detachment of the British forces, under Major Cockrane, were stationed at Sag-Harbor. The country still abounds with traditions of his surpassing brutality, passion and cruelty. Many are the instances of his flagrant injustice and merciless, uncalled for punishments. And often the inhabitants of the town of East-Hampton felt the lash by the order, or perhaps inflicted by the very hand of this ruthless foe. He as well as others higher in command, often imposed most onerous burdens upon the people. They were called at unseasonable times, to come out with their teams, and do service for the British Army. Provisions and cattle were taken, and supplies levied, as the wants of the army required, and often the beasts of the plow were slain for their sustenance, and their owners suffered from the loss. Compensation was generally made, but almost always at the victors price.

One memorable instance is related in which the fury and impetuosity of Cockrane's temper met with a will as strong and with a courage as unquailing as his own.

A vessel had been cast upon the shore at Napeag, east of the village of Amagansett, laden with supplies for the British Army. As usual, the inhabitants were ordered out with their teams, to cart the Provision to Southampton, for the army's use.

Major Cockran appears to have had some oversight of the



affair. There was a certain number of barrels, and each team took its assigned load ; but on the last load it was found that there remained one more barrel than the other teams had taken. This load fell to the lot of Jedediah Conkling, of Amagansett, an uncle of the present Jedediah Conkling of Sag-Harbor, a man of small stature but unflinching courage. Conkling took the usual load, left the solitary barrel, and was proceeding on his way when he was stopped by Cockrane, and ordered to take the remaining barrel upon his cart. Conkling refused. Cockrane reiterated his order, and told Conkling *he should take it*. Conkling declared he *would not*. Each affirmed his decision with an oath. Cockrane threatened. Conkling defied. The one approached with his sword waving ; the other, erect upon the cart, brandished his long ox-goad. Cockrane threatened to strike him dead. Conkling declared that he would kill him with his goad if he dared approach. The British Major finally yielded, and the teamster passed on his way. It is said that, as they passed through East-Hampton street, the company stopped at the house of Nathaniel Huntting, who then kept tavern ; and Cockrane said that Conkling was a man of the most courage he had met with on the Island, and requested of him the favor of drinking with him, to which the incensed Yankee replied that, he would not drink with him to save his life.

“The unfortunate Major Andre was, for several weeks, quartered at the house of Col. Gardiner, and his gentlemanly deportment, and generous feelings won the esteem of the family. Dr. Nathaniel Gardiner, son of Col. Gardiner, was a surgeon in the Northern division of the American Army during the war, and was on a visit to his father at this period. Having come within the British lines, he was liable to be seized as a spy, and though the family took every precaution to conceal his presence, it was soon perceived that Andre was not without knowledge of it. He forebore, however, any allusion to it, and subsequently expressed his regret that their relative situation had prevented him from soliciting an interview. Andre afterwards repaired to New-York, and his unfortunate fate is well known. During the night preceding his untimely death, the young Surgeon, whom he had thus encountered, enjoyed by a strange coincidence, and in the capacity of an enemy, the melancholy pleasure of his society. He left with the family several memorials of friendship.”

“Dr. Gardiner continued in the Army until the end of the war ; and subsequently, in 1786-89 and 90, was a member of the State Legislature.”

"Col. Gardiner finding his residence in East-Hampton unpleasant, and even hazardous, removed with his family to Connecticut."

Although the people suffered from most rigorous, and for them ill timed, exactions, it appears that more or less friendly intercourse was kept up between the officers of the British Army and the citizens of the Town. Sir William Erskine, commander of the British forces on the east end of the Island, seems to have been particularly pleased with the society of Dr. Buell, and to some extent, to have yielded to the Doctor's wishes.

It is related that on one occasion Erskine had ordered the people of East-Hampton to appear with their teams at Southampton on the Sabbath. On the preceding Saturday Erskine and the Doctor met, when Erskine stated to him that he had ordered his people to be at Southampton with their teams on the Sabbath. The Doctor replied—"I am aware of it, but am myself *Commander-in-Chief* on *that day* and have *annulled* the order." It is said that Erskine yielded, and revoked the order.

With Gov. Tryon, Dr. Buell was intimate, and many letters are still extant which passed between them.

In the sports of the chase, Dr. Buell often joined the officers of the army, and on one occasion, being late, the party despairing of his arrival, had mounted, when he appeared in sight. Sir William Erskine, perceiving his approach, ordered them to dismount and receive his friend. Lord Percy, afterwards Duke of Northumberland, and then Aid-de-Camp, while impatiently pacing the floor, was introduced to the Doctor, who asked him what portion of his Majesty's forces he had the honor to command. Percy, (who was in an ill humor on account of the order to dismount,) replied—"A Legion of Devils just from Hell." "Then," said Dr. Buell, with a low obeisance, "I suppose I have the honor to address Beelzebub the Prince of Devils." The severity of the repartee caused Percy to put his hand upon his sword, which was instantly rebuked by Sir William; and the attention and politeness of the Parson won for him the admiration of Percy, long before the chase was over.

After the Revolution, amid the rapid increase of population, and swelling tide of emigration, this ancient settlement became comparatively of much less importance, and bore but a small proportion to the great aggregate of the population of the State. The Town, by the last census, of 1845, numbered 2155, persons.



Amid the changes of time, few villages have retained their external appearance more perfectly than East-Hampton. The approaching traveller is still impressed with its air of quiet and repose—of venerable age and stability. The same wind-mills, which for nearly a century have swung their arms to the breeze, and labored for the sustenance of man, still carry on their work. The same Street, which was laid out two hundred years since, preserves its beautiful and spacious bounds. The same houses which in days of yore stood upon its borders, running back with long, low roofs, are now to be seen. The same venerable church-yard, where repose the mouldered dust of the early settlers, now receives the remains of their descendants. The same church, which in 1717, first reared its spire, still stands, a monument of the past, in unshaken and undecayed solidity. The same bell, which in 1725 first pealed its melodious notes, still summons the people to the sanctuary, and pours its rich and melancholy music over the departed. And the same clock which from the church tower, for one hundred and fifteen years has kept its watch over the days and hours, still gives its solemn monitions of the flight of time.

“ Through days of sorrow and of mirth,  
Through days of death and days of birth,  
Through every swift vicissitude  
Of changeful time, unchanged it has stood.  
And as if like God, it all things saw,  
It calmly repeats those words of awe,  
‘ For ever—never !  
Never—for ever ! ”

Venerable, peaceful, quiet East-Hampton ! Not within thy limits alone is thy memory revered. It lives in the affections of thy absent children. Far upon the boundless deep, recollections of their home awake in the hearts of thy roving sons. Far in the Western wilds, thy sons and daughters cherish the memory of their ancient, hallowed abode.

Let the tumultuous world pursue their passions and their noisy follies. But flow ye on in the even tenor of your way, undisturbed by its agitations. Slide smoothly down the stream of Time,—serenely launch your little bark upon the illimitable ocean of Eternity when the river of Time has ceased to flow.

## FAMILY HISTORY AND GENEALOGY.

The following is a list of families extinct or not residing in the Town of East-Hampton :

Robert Bond,	Daniel Howe,
Robert Rose,	Thomas Thomson,
Richard Brooke,	William Simonds,
Samuel Belknap,	Joshua Garlicke,
Fulke Davis,	Nathaniel Bishop,
Jeremiah Veale,	Richard Shaw,
Jeremiah Meacham,	Thomas Chatfield.

The family of Rose probably removed to Southampton on his decease.

Branches of the families of Davis and Chatfield removed from East-Hampton, and those names illustrious in the annals of that Town, frequently occur among the list of Legislators of our own and other States.

Rev. Thomas James left no male issue surviving. A daughter of his married James Diamont, and the marriage settlement is now on record in the office of the Clerk of this County. Another daughter married John Stratton, son of John Stretton, Sen'r. His blood therefore still flows in the descendants of Diamont and Stretton.

### HISTORY OF THE GARDINER FAMILY.\*

Lion Gardiner was the first settler, within the present bounds of the town of East-Hampton, and his settlement on Gardiner's Island was the first English settlement within the limits of this State, it being one year anterior to that of Southampton and Southold. In his family bible, in his hand writing, is the following curious item :

"In the year of our Lord 16 35, July the 10th, came I, Lion

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\* This history of the Gardiner family was prepared and furnished by Samuel B. Gardiner, Esq., of East-Hampton.

Gardiner, and Mary my wife, from Worden, a towne in Holland, where my wife was borne, being the daughter of one Derike Willemson, deurant; her mothers name was Hackin, and her aunt, sister of her mother, was the wife of Wouter Leonardson, old burgermeester. We came from Worden to London, and from there to New-England, and dwelt at Say-Brooke fort 4 years, it is at the mouth of Connecticut River, of which I was commander, and there was born to me a son named David, 1636, the 29th of April, the first born in that place, and in 1638 a daughter was born to me, called Mary, the 30th of August; and then I went to an Island of mine own, which I bought of the Indians, called by them Mannchonake, by us the Isle of Wight; and there was borne another daughter, named Elizabeth, the 14th of Sept. 1641, she being the first child of English parents that was borne there."

The aforesaid bible was printed at London in the year of our Lord 1599.

"Nov. 28, 1635, there arrived, (says Gov. Winthrop,) a small Norsey Barque, of 25 tons, sent by the Lords Say and Brooke, with one Gardiner, an expert Engineer, and work base, and provisions of all sorts, to begin a Fort at the mouth of the Connecticut River. She came through many great tempests, but through the Lords great providence, her passengers and goods all safe."

From 1639 to 1653, Lion Gardiner resided on his Island, surrounded by the native Indians. His nearest neighbors for the first ten years being the inhabitants of Southold; but he appears to have been greatly beloved and respected by his tawny friends, which is proved by his being chosen guardian of the young Sachem, Wyandanch, as well as being chosen umpire so frequently in their difficulties.

While commander of the Fort at Saybrook, he was instrumental in restoring to the Sachem of Montauk, his daughter, who had been captured with several other women, in consideration of which the chief made him a present of a large part of what now comprises Smithtown.\*

The following is the copy of a letter written by him to his friends in Connecticut:

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\* It is a tradition, that on the night of her nuptials, the daughter of Wyandanch was taken captive by Ninicraft, chief of the Narraghansetts. The romantic incident is the foundation of the Poem entitled "Legends of Montauk," by J. A. Ayres, Esq.

EAST-HAMPTON, June 12, 1660.

Loving friends—Robert Chapman and Thomas Hurlbert—my love remembered to you both. These are to inform that as you desired me, when I was with you and Major Mason, at Seabrooke, two years and a half ago, to consider and call to mind the passages of God's providence, at Seabrooke, in and about the time of the Pequit war, wherein I have now endeavoured to answer your desires, and have rumaged and found some old papers then written, it was a great help to my memory. You know that when I came to you, I was an Engineer, or architect, whereof carpentry is a *little* part, but you know I could never use all the tools, for although of my necessity, I was forced sometimes to use my *shifting chissel* and my *hold fast*, yet you know I could never endure nor abide the *smoothing plane*. I have sent you a piece of timber, scored and fore hewed, unfit to join to any piece of handsome work; but seeing I have done the hardest work, you must get somebody to chip it and to smooth it lest the *splinters* should prick some men's fingers, for the truth must not be spoken at all times. Though to my knowledge, I have written nothing but truth, and you may take out or put in what you please, but I think you may let the Gov. and Major Mason see it. I have also inserted some additions of things that were done since, that may be considered together, and thus as I was when I was with you, so I remain still, your loving friend,

LION GARDINER.

Accompanying the above was a brief narrative of the Pequot war, (which contained the splinters,) in which he states that he was Engineer, and master of works of fortifications in the Leaguers of the Prince of Orange, in the low countries; and through the persuasion of certain well affected Englishmen he agreed to serve the Lords Say and Brook, &c., in the draining, ordering, and making of a city, towns, or forts of defence, &c. &c.

In 1653 he removed to East-Hampton, and resided on the lot now owned by his descendant, Samuel B. Gardiner, at the south end of that village, near the burying ground, where he died in 1663; his wife survived him till 1665. He devised his whole estate to his wife, who afterwards gave the Island to her son David, and the real estate to her daughter Mary, and Elizabeth Howell, only child of her deceased daughter Elizabeth. The said Mary was born at Saybrook, Aug. 30, 1638—married Jeremiah Conkling of East-Hampton, and died June 15, 1726. The other daughter, Elizabeth, being the first child, born of *English* parents, within the present bounds



of the state of New-York, Sept. 14, 1641, married Arthur Howell, of Southampton, and died, leaving the said Elizabeth, her only issue.

David Gardiner, the second proprietor of the Island, and the first white child born within the Colony of Connecticut, (1636,) was educated in England, where he married Mary Leringman, widow, of the parish of Margout, in the city of Westminster, June 4, 1657. He died suddenly at Hartford, Conn., July 10, 1689; leaving issue, John, David, Lyon, and Elizabeth. The last named son settled in East-Hampton, and was accidentally shot, while hunting deer near Three Mile Harbor; leaving issue, Lyon and Giles, the last of whom died without issue. The former died in 1781, and left John, Lyon, and Jeremiah; of these, Lion died without issue, John died in 1780, leaving a son John, who in 1795 removed to Moriches, and died in 1800, leaving sons, John D. Gardiner, Abraham H. Gardiner, and Aaron F. Gardiner, all of whom have children. David settled at Southold, and had sons, John and Lyon, from John sprang the late Dr. John Gardiner, of Southold, whose son Baldwin, is a merchant in New York. Gerard, brother of the Dr. was the father of Harry, Augustus, and William Gardiner.

John Gardiner, son of David, and third proprietor of the Island, was born April 19, 1661, and married, first, Mary, daughter of Wm. King, of Southold. She died July 4, 1707. Second, Sarah Coit, widow, of New-London. Third, Elizabeth Allen, widow, of Middletown, Conn.; and fourth, Elizabeth Osborn, widow, of East-Hampton, Oct. 4, 1733. His death was caused by a fall from a horse at Groton, Conn. June 25, 1738, and his widow died May 15, 1746. He left issue, David, Samuel, John, Joseph, and Jonathan. Samuel owned the lot at the south end of the village of East-Hampton, from whom it derived its name.

David Gardiner, the eldest son of John, and fourth proprietor of the Island, was born Jan. 3, 1691. First married Rachael Schellinger, of East-Hampton, April 15, 1713, and for his second wife, married Mehetabel Burroughs of Saybrook; he died July 4, 1751; leaving issue, John, Abraham, David, Mary, Abigail, and Hannah. Two of the sons, John and David, graduated at Yale College, in 1738. David settled at New-London, and left one son: David, who was unmarried; also left three daughters, Mary, Elizabeth, and Lucretia; Mary married Dr. Tho's Coit, of New-London, Elizabeth married a Ledyard, of Groton, and Lucretia was unmarried..

Mary, daughter of David, the fourth proprietor, married Samuel Hunting, of Southampton. She was born Feb. 13,



1716 ; died May 28, 1745, aged 29, leaving one child. Her sister Hannah, married Dr. Lathrop, of Norwich, Conn ; no child. Her sister, Abigail, born May 1, 1724, married her cousin, Samuel, only son of Samuel of East-Hampton, and died March 28, 1775, aged near 51 years." Her husband, Samuel, died March, 1776, aged 53 years. He with his cousin David, were merchants at New-London. The sons of David, the fourth proprietor, were John, David, and Abraham. John was the fifth proprietor of the Island. David, born June 3d, 1718, married his cousin Elizabeth, only daughter of Samuel Gardiner and E. Coit, of East-Hampton, and died Jan. 17, 1776, aged 58 ; his wife died Oct. 13, 1772, aged 51. Abraham, born Feb. 19, 1721, married Mary Smith of Moriches, June 12, 1745, and died, Aug. 21, 1782. His wife, Mary, died May 19, 1807. He was better known as Colonel Gardiner. Their children were Mary, Rachel, Phebe, Nathaniel, and Abraham. Mary married Judge Isaac Thompson, of Islip, June 4, 1786 ; and died, leaving two sons, the late Jonathan Thompson, of New-York, and Abraham G. Thompson, now a resident of that city. Her sister Rachel, born Jan. 22, 1751, married Col. David Mulford, of East-Hampton. Phebe, born Jan. 5, 1756, died unmarried, Sept. 18, 1775. Nathaniel, born Jan. 18, 1759, was a Surgeon in the United States Army, and married Elizabeth, daughter of Thomas Dering, Esq., of Shelter-Island. His children were Mary, Robert S., and Elizabeth ; the only one now living is Elizabeth, wife of Capt. Brumley, of New-York. Abraham, the youngest son of Col. Gardiner, born Jan. 25, 1763, married Phebe Dayton, of East-Hampton ; his children were Abraham, David, Nathaniel, Samuel S., and Mary. Abraham removed to the interior of this State, and has children. David was instantly killed, Feb. 28, 1844, with several others, on board the Steamer Princeton, on the river Potomac, by the bursting of a gun, and has left four children, two sons and two daughters. Nathaniel resides in the city of Brooklyn ; has two sons and two daughters. Samuel S. resides on Shelter-Island, and has three daughters. Mary married Philip Van Wyck, of Sing-sing.

John Gardiner, eldest son of David, and fifth proprietor of the Island, was born June 9, 1714, and married Elizabeth Mulford, May 26, 1739. She was the daughter of Matthew Mulford, of East-Hampton, and was born Aug. 22, 1714. Their children, viz. David, born Oct. 8, 1738 ; died Sept. 8, 1774. Mary, July 19, 1740, died Dec. 10, 1772. John, born June 6, 1745, died April 22, 1747. John, born May 19, 1747. Elizabeth, born June 24, 1749. Jerusha, born Sept. 10, 1751.

Mary married Mr. Blake, and after his death, Rev. Stephen Johnson, of Lyme, Conn. Her sister, Jerusha, married Lewis Osborn, of East-Hampton, and lived to the age of 93 years. John, the second son, married Joanna Conkling, and settled on Eaton's Neck, where he died, leaving three sons, John, Jonathan and Matthew, the last of whom died Aug. 3, 1831. They have descendants in that vicinity. The second wife of John the fifth proprietor, was the widow Deborah Avery, of Pomfret, Conn., formerly a Lothrop of Norwich—married Nov. 21, 1755. Their children were Hannah, born Dec. 31, 1757—died Feb. 24, 1800—Septimus, born Dec. 28, 1759, and died June, 1777. John Gardiner, the fifth proprietor, died May 19, 1764, aged 50. Elizabeth his wife, died Oct. 21, 1754, in her 41st year. Deborah, his widow, married Major-General Israel Putnam, a distinguished revolutionary officer, who died 1790. She died 1777—her son Septimus entered the American army under his step-father, Gen. Putnam, and died, aged 18.

David, sixth proprietor, eldest son of John, was born Oct. 8, 1738, and married Jerusha, daughter of Rev. Samuel Buell, Dec. 15, 1766. She was born Nov. 16, 1749, and died Feb. 24, 1782. He died Sept. 8, 1774—she became the wife of Mr. Isaac Conkling. The said David left two sons, John, Lyon and David. The latter, born Feb. 29, 1772—married a daughter of James Havens of Shelter Island, and settled at Flushing, L. I., where he died April 6, 1815, leaving three sons, David, John L. and Charles. John and Charles died unmarried. David married the daughter of Dr. Abel Huntington of East-Hampton, and has two sons and a daughter.

John L. Gardiner, son of David, and seventh proprietor of the Island, was born Nov. 8, 1770, married Sarah, daughter of John Griswold, Esq., of Lyme, Conn., March 4, 1803, and died Nov. 22, 1816, leaving children, viz: David Johnson, born Aug. 16, 1804, who died unmarried and intestate, Dec. 18, 1829—Sarah Diodate, born Nov. 1, 1807—married David Thompson, of New York—Mary Brainard, born Dec. 4, 1809, and died of consumption at Columbia, South Carolina, Feb. 22, 1833—John Griswold, born Sept. 9, 1812, is now the ninth proprietor, his brother David being the eighth, and his only brother and sister having sold their interest in this domain to him, it having been in the family two hundred and eleven years, an average of about 23 years to each proprietor—Samuel Buell, born April 6, 1815, married Mary G., sister of the above named David Thompson, and daughter of Jonathan Thompson, late Collector of the Customs in the city of New

York, and now resides in the old family mansion at East-Hampton.

EAST-HAMPTON, March 20th, 1850.

## BAKER FAMILY.

By the politeness and research of Mr. John Baker of Amagansett, I have been furnished with fragments of the genealogy of the Baker family, from which I have selected the following :—

	BORN.	DIED.	AGE.
1. Thomas Baker,		April, 30, 1700,	82.
2. Nathaniel Baker,	Dec. 22, 1655,	Feb. 27, 1739,	84.
3. Daniel Baker,	Aug. 1, 1692,	1740,	48.
4. Daniel Baker,		Jan. 17, 1753,	
5. Nathaniel Baker,		March 9, 1828,	84.
6. Ananias Baker,	Aug. 27, 1768,	April 16, 1843,	75.
7. John Baker,	May 1, 1800.		

Nathaniel Baker, above named No. 2, was 2d son of Thomas Baker. Daniel Baker, No. 3, was the 3d son of Nathaniel Baker, No. 2. Daniel Baker, No. 4, was the eldest son of Daniel Baker, No. 3. Nathaniel Baker, No. 5, was the eldest son of Daniel Baker, No. 4, and Ananias Baker, No. 6, was the 2d son of Nathaniel Baker, No. 5.

It appears from an old memorandum made by Nathaniel Baker 2d, that his father and mother came out of England in the year 1639, before they were married; that they were married June 20, 1643—his wife's name was Alice, and she died February 4, 1708, in the 88th year of her age. They had four children :

Hannah, born June, 26, 1650, Thomas, born July 26, 1654, Nathaniel, born Dec. 22, 1655, and Abigail.

Nathaniel Baker, 2d son of Thomas Baker, whose wife's name was Catharine, was the progenitor of the following children :

	BORN.	DIED.	AGE.
Jonathan,	Feb. 12, 1679,	March 4, 1748,	69.
Joanna,	July 7, 1681,		
Abigail,	March 15, 1682,		
Henry,	April 16, 1686,		2 weeks.
Catherine;	April 4, 1687,		
Mary,	Nov. 21, 1689,		
Daniel,	Aug. 1, 1692,		
Hannah,	Jan. 26, 1694.		

Joanna married Joseph Ogden of Elizabetown, N. J. Abigail married Daniel Hedges of Sagg, Sept., 1702-3. Catherine married — Mulford. Mary married — Woodruff. Hannah married Samuel Parsons. Daniel married Abigail Osborn.

The wife of Daniel the 3d son of Nathaniel Baker, was named Abigail. Their children were Daniel, Abraham, Nathaniel, Henry, Elizabeth, Catherine and Abigail. Elizabeth married Jeremiah Stratton.

Daniel Baker, son of the above named Daniel, married Mary Osborn. His second wife was Mary, the widow of Jeremiah Conkling, by whom he had one daughter named Abigail, who married John Davis. The children of Daniel and Mary his first wife, were Nathaniel, Elizabeth, and Polly. Elizabeth married Abraham Edwards of East-Hampton, and died in 1815, in the 68th year of her age. Polly married Sineus Dibble. In an ancient account book, remaining in the possession of Thomas J. Mulford, is recorded the following: "East-Hampton, January 17th, 1753.—At the South side, in coming to the shore in a whale boat, was drowned in the surf, these three men here namely: Jacob Schellinger, Daniel Baker and Dick. The night before Daniel Baker was drowned, his wife dreamed the tide rose so high that it came up to the house, burst open the door, and brought in a coffin. She requested him not to go off a whaling that day; she said she was afraid some accident would happen; he replied he thought he would go that day, but would not go any more."

Nathaniel Baker, the son of Daniel, married Esther Osborn, by whom he had one son named Nathaniel. His second wife was Abigail Conkling, by whom he had ten children. The following is an account of the births and deaths of the children of Nathaniel Baker.



	BORN.	DIED.	AGE.
Nathaniel,			
Daniel,	Feb. 3, 1767,	April 2, 1847,	80.
Ananias,	Aug. 27, 1768,	April 16, 1843,	74.
Mary,	Jan. 13, 1771,	March 27, 1788,	17.
Esther,	May 11, 1773,		
Abigail,	March 15, 1775,	Sept. 22, 1792,	17.
Catherine,	March 30, 1777,	Sept. 2, 1842,	65.
Hannah,	April 22, 1779,		
Henry,	July 29, 1781,	Nov. 16, 1833,	52.
Sophia,	April 26, 1784,		
Elizabeth,	July 20, 1786.		

Esther married Henry Conkling of Amagansett. Catherine married Isaac Barnes, of the same place. Hannah married Jason Sandford of Bridge-Hampton. Sophia married Joseph Glover of Southold. Elizabeth married Uriah Miller of East-Hampton. Daniel married Polly Derby, and his second wife was Mercy Loper. Ananias married Hannah Conkling, daughter of Edward Conkling. Henry married Betsy Hand, daughter of Jacob Hand.

Ananias Baker, the second son of Nathaniel by his wife Hannah, had the following children :

	BORN.	DIED.	AGE.
Jeremiah,	Sept. 4, 1796,	Sept. 22, 1826,	30.
John,	May 1, 1800,	Now living.	
Fanny,	Feb. 25, 1803,	Now living.	
Lucretia,	Aug. 27, 1805,	Oct. 13, 1811,	6.
George L.,	April 16, 1808,	Now living.	

Fanny married David Barnes of East-Hampton. George L. married Caroline Barnes, daughter of Jonathan Barnes, and John married Phebe, daughter of Henry Chatfield. Hannah, the wife of Ananias Baker, died April 1, 1827, aged 56. Phebe, the widow of Jeremiah Baker, became the wife of John Baker.

The children of John Baker and Phebe his wife, were Margaret E., born July 18, 1829, and Rebecca M. born January 22d, 1832. Margaret married William H. Strong.

The children of George L. Baker and Caroline his wife, were Jeremiah Baker, born Dec. 23, 1834, William T. Baker, born March 22, 1846. They are descendants of the 8th gen-



eration, in a direct line from Thomas Baker, the first settler of East-Hampton.

## BARNES FAMILY.

	BORN.	DIED.	AGE.
1. William Barnes,		Dec. 1, 1698,	
2. William Barnes,			
3. William Barnes,			
4. William Barnes,	Jan. 17, 1702,	March 30, 1726,	24.
5. William Barnes,	Aug. 16, 1723,	July 3, 1814,	91.
6. David Barnes,	1763,	June 3, 1809,	46.
7. David Barnes,	Dec. 13, 1795.		
8. George Barnes.			

The last two generations descended in a direct line from William Barnes, the first settler, are now living.

By the politeness of Mr. David Barnes of East-Hampton, I have been furnished with the above and the following memoranda of the Barnes family :

The wife of the 3d William Barnes, was named Mary. She died May 19, 1705. Their children were Mary, William, Noah and Elizabeth.

The wife of the 4th William Barnes, was Martha Edwards. They were married Oct. 11, 1722. They had three children, William, born Aug. 16, 1723, died July 3, 1814, aged 91. Martha, born March 4, 1725, and Joseph, born Dec. 17, 1726, died in Lanesboro' Mass.

The 5th William Barnes, married Jemima Sherril. She died March 29, 1823, aged 98 years. They had seven children ; William, Jemima, Eli, Jeremiah, and Joseph, who died March 18, 1847, aged 88, David, died Jan. 3, 1809, aged 46, and Noah.

The 6th David Barnes, married Jerusha Fithiain, 1792. They had three children, all now living, named Esther, who married J. B. Mulford, deceased, David, the 7th above named, and Eli Barnes, who removed to Mendon, N. Y.

The 7th David Barnes, now living, married Fanny Baker, daughter of Ananias Baker, dec'd, of Amagansett, Dec. 21, 1820. They have four living children : Hannah Ett, George, Charles and Cordelia.

Another branch of the Barnes family, now living in East-Hampton, are thus descended from the 5th William Barnes above named :

5. William Barnes, died March 29, 1823, aged 98, 6th Joseph Barnes, died March 18, 1847, aged 88, 7th Joseph Barnes, died Sept. 22, 1834, aged 39, 8th William L. Barnes now living.

Joseph Barnes 6th, married Elizabeth Conkling, Oct. 1, 1794. She died Aug. 6, 1846, aged 74. Their children were :

	BORN.	DIED.	AGE.
Joseph,	July 18, 1795,	Sept. 13, 1834,	39.
Nathan,	April 11, 1798,	now living.	
Betsy,	Oct. 11, 1800,	now living.	
Jemima,	Aug. 6, 1806,	Sept. 22, 1834,	28.

Joseph Barnes 7th above named, married Phebe Miller, June 16, 1818. Their children were :

	BORN.	
Fanny A.	June 14, 1820,	} All living.
William L.	Sept. 9, 1823,	
Noah A.	Nov. 19, 1828,	
Phebe E.	Oct. 17, 1833.	

#### CHATFIELD FAMILY.

The venerable family of Chatfield, although at present without a male representative of the name, in the bounds of the town of East-Hampton, have preserved the memorials of the race and lineage. The first American Pioneer was the son of Henry Chatfield, of the county of Sussex, England, and tracing from the first American settler, the line of descent is as follows :

- |                      |                        |
|----------------------|------------------------|
| 1. Thomas Chatfield, | 5. Henry Chatfield,    |
| 2. Thomas Chatfield, | 6. Henry Chatfield,    |
| 3. Thomas Chatfield, | 7. Henry M. Chatfield, |
| 4. John Chatfield,   | 8. John Chatfield,     |

The last two in the above line, are now living in Bridge-Hampton, L. I.

## CONKLING FAMILY.

The records and genealogy of the Conkling family are imperfect, and to the politeness of Sineus Conkling, Esq., of Plumb Island, I am indebted for such memoranda as are here presented.

"Lewis Conkling, came to Amagansett to live in Dec., 1697. The wife of Lewis Conkling, whose name was Mary, died in 1727, aged 89 years, and Lewis Conkling died in 1721, aged 79 years."

It is probable that Lewis Conkling, was the son of Ananias Conkling, the first settler of the name in East-Hampton. The children of Lewis and Mary were :

## BORN.

Esther,	July 30, 1704.
Mary,	March 3, 1710.
Isaac,	Dec. 18, 1712.
Zeruiah,	Nov. 15, 1715.
Sineus,	Sept. 6, 1718.
Abigail,	March 3, 1721.

Isaac and Benjamin Conkling, were sons of the above named Sineus. The present Sineus Conkling, of Plumb Island, and Hon. Alfred Conkling, U. S. Judge of the Northern District of New-York State, are sons of the above named Benjamin Conkling.

The record of Lewis Conkling's family, appears to have been commenced by him, in his Family Bible, about the year 1716, at which time he wrote therein, in quaint style, a few lines commencing as follows :

"Lewis Conkling, his owne Book,  
God give him a willing mind therein to look,  
'That he may learn to run the race,  
'That Heaven may be his dwelling place."

## DAYTON FAMILY.

The family of Dayton, are said to be remotely allied to the distinguished men of the same name in New Jersey, and it is supposed that families of the name, early removed

from East-Hampton to that State. To some extent, this is known to be true, before the year 1700. Branches of the same ancient stock, are to be found in Ohio, and other states. The line of descent from the 1st settler is as follows :

	BORN.	DIED.	AGE.
1. Ralph Dayton,		1657,	
2. Robert Dayton,		April 16, 1712,	84.
3. Samuel Dayton,		Jan. 30, 1745.	80.
4. Daniel Dayton,			
5. Dea. Daniel Dayton,		March 15, 1815,	about 92.
6. Jonathan Dayton,		Nov. 8, 1842,	78.
7. Daniel Dayton,			
8. Dr. Charles B. Dayton.			

The last two of the above named in the line of descent, are now living. Miller Dayton, dec'd, was brother of Jonathan Dayton, dec'd, the 6th in the line, and his son Ralph Dayton, Esq., now survives. Miller Dayton, died Oct. 12, 1847, in his 80th year.

Another branch of the Dayton family, are thus descended from Robert Dayton, son of the 1st Ralph Dayton :

2. Robert Dayton, died April 16, 1712, aged 84. 3. Beriah Dayton, died April 30, 1746, aged 72. 4. John Dayton, died April 19, 1776, aged 76. 5. Capt. John Dayton, died Feb. 20, 1825, aged 98. 6. Josiah Dayton, died Feb. 5, 1839, aged 73. 7. John T. Dayton. 8. John Dayton.

The last of the two generations above named, are now living.

7. Josiah C. Dayton, Esq., is the son of Josiah Dayton 6th above named, and brother of John T. Dayton. 8. Charles R. Dayton, is son of Josiah C. Dayton, Esq.

The united ages of Robert, Beriah, John, Capt. John and Josiah Dayton, amount to 403 years.

#### HEDGES FAMILY.

The Hedges family are very numerous, and widely dispersed over this and other states. The descent from their first American ancestor, the first of the name in East-Hampton, is as follows :

1. William Hedges, died about 1674. 2. Steven Hedges, died July, 7, 1734, aged 100. 3. William Hedges, died about 1771. 4. Steven Hedges, died 1801, aged 77. 5. David Hedges, died 1846, aged 84. 6. Steven Hedges. 7. Steven L. Hedges, Esq., 8. David E. Hedges.

The last three of the above eight generations, are now living, in the same house at the North end of Main street, upon the inheritance of the family, descended from William Hedges 3d, who there lived and died.

The Hedges's of Southampton and East-Hampton, are all descended from William Hedges 1st, a common ancestor through two sons, Isaac, who died about 1677, and Steven Hedges 2d, above named.

There are now fourteen families of the name in East-Hampton, and nineteen in Southampton town, and many more families, now living away from Long Island, than are to be found upon it.

Another branch of this family, are descended thus from William Hedges 3d.

William Hedges 3d, William Hedges 4th, William Hedges 5th, Col. David Hedges, 6th, John C. Hedges, Esq., 7th. The last two generations are now living.

The Hedges's of Southampton town, are descended through Daniel Hedges thus :

2. Steven Hedges, son of the first settler William. 3. Daniel Hedges, who removed to Sagg, about the year 1700. 4. Daniel Hedges, died April 12, 1766, aged 58. 5. Dea. David Hedges, died Nov. 8, 1817, aged 73 years. 6. Zephaniah Hedges, died Sept. 16, 1847, aged 79. 7. Henry P. Hedges, the writer hereof, a native of East-Hampton. 8. Samuel Osborn Hedges.

Capt. William Hedges of East-Hampton, is a descendant of the above named Dea. David Hedges 5th, through Wilkes Hedges, now deceased, son of said David.

Col. Jonathan Hedges, of Sagg, who died June 3, 1804, aged 80, was the son of Daniel Hedges 3d, and uncle of Dea. David, and was the progenitor of a numerous race.

The family of Hedges's living in Patchogue, originated from Ezekiel Hedges, of East-Hampton, son of William Hedges 3d. Ezekiel Hedges removed from East-Hampton to Patchogue, previous to the Revolutionary war, and was noted for his piety.



## HUNTTING FAMILY.

John Huntting, the first of the name who came to this country, resided, while in England, between the counties of Suffolk and Norfolk, and had a brother, who was a minister. His wife's maiden name was Severn or Sea Born, and she had a brother also, who was a minister in England. He came to this country in August or September, 1638, and when the Rev. John Allen was ordained as minister of the Gospel, in Dedham, Mass., John Huntting was at the same time ordained a Ruling Elder of the church. From this Elder Huntting, the line of descent, through Rev. Nathaniel Huntting 2d, the semi centenarian pastor of East-Hampton, is thus traced :

	DIED.	AGE.
1. Elder John Huntting,	April 12, 1682,	
2. John Huntting,		
3. Rev. Nathaniel Huntting,	Sept. 21, 1753,	nearly 78.
4. Nathaniel Huntting,	Sept., 1770,	68.
5. Nathaniel Huntting,	Sept., 1801,	71.
6. John Huntting,	184—,	
7. Nathaniel Huntting.		

The present Nathaniel Huntting, the 7th in the line, now resides upon the inheritance of his ancestor, in East-Hampton, the Rev. Nathaniel Huntting, the 3d above named.

Another branch of this family are thus descended from the Rev. Nathaniel Huntting.

	DIED.	AGE.
3. Rev. Nathaniel Huntting,	Sept. 21, 1753,	78.
4. Nathaniel Huntting,	Sept., 1770,	68.
5. William Huntting,	July 6, 1816,	78.
6. Jeremiah Huntting,	June 19, 1845,	nearly 73.
7. Jeremiah Huntting,	now living.	
8. William Huntting,	now living.	

The present Rev. Jonathan Huntting, of Southold, L. I., is the son of William Huntting 5th, last above named, and great-grandson of the Rev. Nathaniel Huntting, above named.

Elder John Huntting had three sons, as follows: 2. John

Huntting, father of Rev. Nathaniel Huntting, Jonathan Huntting, born June 22, 1640, Matthew Huntting, born March 6, 1648.

John Huntting 2d and Elizabeth Paine, were married Feb. 18, 1670. Their issue were 10 children, as follows :

	BORN.	DIED.
1. John Huntting,	May 30, 1672,	
2. Thomas Huntting,	March 24, 1674,	May 9, 1676.
3. Nathaniel Huntting,	Nov. 15, 1675,	2d minister of E. H.
4. Esther Huntting,	Nov. 19, 1677,	
5. Rebecca Huntting,	Jan. 14, 1679,	May 20, 1696.
6. Samuel Huntting,	March 14, 1681,	March 9, 1704.
7. Elizabeth Huntting,	Feb. 2, 1683,	
8. Ebenezer Huntting,	Jan 1, 1684,	
9. Stephen Huntting,	May 14, 1688,	
10. Jonathan Huntting,	Jan, 27, 1690.	

The above is said to have been copied from the Dedham Register, by Rev. Nathaniel Huntting. The Rev. Nathaniel Huntting was married to Mary Green, of Boston, Mass., about 1700 or 1701. She was born July, 1679, and died Oct. 7, 1733, aged 54. The numerous issue of this marriage are as follows :

	BORN.	DIED.
1. Nathaniel,	Aug., 1702,	Sept. 1770.
2. Edward,	Feb., 1704,	April, 10, 1745.
3. Mary,	May, 1706,	Sept., 1706.
4. John,	Sept., 1707,	March 14, 1768.
5. Samuel,	April, 1710.	
6. Joseph,	March, 1711,	Aug. 14, 1711.
7. Mary,	Sept., 1713,	1733.
8. Jonathan,	Oct., 1714,	Sept. 3, 1750.
9. a son,	Nov., 1716,	died soon after birth.
10. Elizabeth,	Oct., 1718,	July, 17, 1719.

Nathaniel Huntting, the eldest son of Rev. Nathaniel Huntting, was married to Mary Hedges, Sept. 11, 1728. She died August 1785. Their children were as follows :

	BORN.	DIED.
1. Nathaniel,	April, 1730,	Sept. 1801.

2. Joseph,	Dec., 1731,	Sept. 30, 1738.
3. Mary,	May, 1735,	Aug. 30, 1738.
4. William,	June, 1738,	July 6, 1816.
5. Joseph,	Aug., 1740,	June 6, 1771.

William Huntting, the 4th child above named, married Puah Osborn, June 20, 1766. She was born Dec. 29, 1747, and died Aug. 24, 1809, and at his decease left him, surviving, the following children: Jeremiah Huntting, the Rev. Jonathan Huntting, of Southold, and Mercy Osborn, wife of Dea. Abraham Osborn. Mercy died in August, 1843, aged 62. Jeremiah died June 19, 1845, aged nearly 73. Jeremiah left three sons now living, viz.: Jeremiah, David and William.

The present Dea. Abraham Huntting, is son of the above named Nathaniel, who died in Sept., 1801, and therefore great-grandson of the Rev. Nathaniel Huntting.

## MULFORD FAMILY.

The Mulford family are numerous, and the line of descent is traced as follows:

	DIED.	AGE.
1. John Mulford,	previous to 1698.	
2. Samuel Mulford*	Aug. 21, 1725,	81.
3. Matthew Mulford,	1774,	85.
4. Col. David Mulford,	1778,	57.
5. Jonathan Mulford,	1840,	70.
6. Samuel G. Mulford,	now living.	

Jonathan Mulford, 5th in the line of descent from John, left the following children now living: David, John, Samuel G., Henry, George, Jeremiah and Mary.

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\*It is said that Samuel Mulford was the leader of the opposition against the administration of Gov. Hunter, and went to England for the purpose of procuring his removal from office, as a part of his mission.

While at the Court of St. James', Mulford was much annoyed with pickpockets, being, as they supposed, a proper subject, or as we should say, "rather green." At length his patience became exhausted in purchasing pocket handkerchiefs, &c. The Yankee went to a Tailor's, and had several fish-hooks sewed in the inside of his pockets. Soon after on going to Court, he had a fellow fast by the hand. This incident was published at the time, in England, and won an extensive notoriety for Mulford.

Matthew Mulford, now deceased, was a brother of Jonathan Mulford, dec'd, above named. *He* removed to Rensselaerville, in this State, some fifty years since, and died there within a few years, leaving a large family of children.

The present William R. Mulford, Esq., of Sag Harbor, is descended from Matthew Mulford, 3d above named, through Ezekiel Mulford, his grandfather, a Captain in active service in the Revolutionary war, who died at the advanced age of 95 years, and Edward Mulford, dec'd the father of said William R. Mulford.

#### OSBORN FAMILY.

The Osborn family are very numerous, and have emigrated largely to different parts of the country. Their descent is as follows :

	DIED.	AGE.
1. Thomas Osborn; Jr.	June, 1712,	90.
2. Joseph Osborn,	Oct. 2, 1743,	83.
3. Dea. Joseph Osborn,	Nov. 21, 1786,	82.
4. Lewis Osborn,	Sept. 14, 1783,	36.
5. Dea. Abraham Osborn,		
6. William L. Osborn,		
7. William A Osborn,	an infant.	

The three last generations above named, are now living. This family appears to have been eminent for their industry, frugality, morality and piety. Joseph Osborn, 2d of the line of descent, died in the Church, as related on pages 5 and 6 ante.

Dea. Joseph Osborn 3d, was a man of most unflinching principle. A firm Whig in the Revolution, "steadfast, immovable, always abounding in the work of the Lord." It is related of him, that during the Revolutionary war, he was accosted while going to church, by a British officer, who wanted him to appear forthwith, with his team and wagon, at an appropriate place, to do service for the British army. The Deacon inquired of the officer, by what authority he commanded him to go. The officer answered by authority of the King. What King do you serve? asked the Deacon. King George the third, was the answer. The Deacon replied,



my King is greater than your King. I serve "King Jesus." He commands me to go to meeting, and I shall go, and on marched the pious patriarch, to his seat in the Church.

Another branch of this family, are thus descended :

2. Joseph Osborn, 3. Jeremiah Osborn, brother of Dea. Joseph Osborn, 4. Jeremiah Osborn, who died May 25, 1821, aged 71, 5. Samuel Osborn, who died June 26, 1842, aged 47, 6. Edward and Emmet Osborn, sons of Samuel Osborn 5th.

Judge John P. Osborn, of Noyac, Southampton, and Henry P. Osborn, Esq., of Moriches, Brookhaven, L. I., are the sons of Jeremiah Osborn, 4th above named, and brothers of Samuel, deceased, the 5th in the line of descent from "Thomas Osborn, Jr., Tanner," the first settler of East-Hampton.

Another branch of the Osborn family, are thus descended from John Osborn, one of the first settlers of East-Hampton, who at a very early day, removed to the village of Wainscott, four miles west of the first settlement, and Main street of the Town.

1. John Osborn, 2. Thomas Osborn,\* 3. Elisha Osborn, 4. Elisha Osborn, 5. Elisha Osborn, 6. Thomas Osborn, 7. John Osborn.

The last three generations above named, are now residing in the same house at Wainscott, on the ancient inheritance, formerly owned and occupied by their ancestor, John Osborn 1st.

#### TALMADGE FAMILY.

The Talmadge family are thus descended from Thomas Talmadge, Jr., the first settler of the name in East-Hampton.

	DIED.	AGE.
1. Thomas Talmadge, Jr.,		
2. John Talmadge,†	1764,	86.
3. David Talmadge,		
4. David Talmadge,	1811,	76.

\*Thomas Osborn Sr., one of the first settlers of Easthampton, was probably the father of the above named John Osborn.

†It is somewhat uncertain whether John Talmadge 2d, was the son of Thomas Talmadge Jr., the first settler, or of Thomas, a son of said Thomas Talmadge Jr.

- |                              |             |
|------------------------------|-------------|
| 5. Dea. Baldwin C. Talmadge, | Now living. |
| 6. Sincus Talmadge,          | Now living. |

The father of Thomas Talmadge, Jr., was of the name of Enos, who with his brother Thomas, came from England as early as 1630. Thomas settled in Branford, Enos in New Haven, and from thence his son Thomas Talmadge Jr., removed to East-Hampton. In 1683, Thomas Talmadge was the wealthiest man in East-Hampton, as appears by the tax list of that year.

The present David Talmadge, is a brother of Baldwin C. Talmadge, No 5 above named.

Branches of this family early removed to New Jersey, and different parts of this State.

Hon. N. P. Talmadge, late U. S. Senator from this State, and Hon. Daniel B. Talmadge, late Judge of the Superior Court of New-York city, are descendants from Thomas Talmadge, Sen., brother of Enos, and uncle of Thomas Talmadge, Jr.

#### DOMINY FAMILY.

The family of Dominy, although not among the list of the first settlers, was very early resident in East-Hampton.

The first ancestor of the name, died young. The following is their genealogy :

- |                      |                           |
|----------------------|---------------------------|
| 1. Nathaniel Dominy, | 5. Nathaniel Dominy,      |
| 2. Nathaniel Dominy, | 6. Felix Dominy,          |
| 3. Nathaniel Dominy, | 7. Nathaniel Dominy, Jr., |
| 4. Nathaniel Dominy, | 8. Nathaniel Dominy, 3d.  |

Nathaniel Dominy 2d, was born at East-Hampton, July 14, 1684—died May 5, 1768, in the 84th year of his age. He married Anne Corey.

The last four of these generations are now living, the 8th being an infant of two years old.

## FILER FAMILY.

The family of Filer, formerly spelled "Fyler," are of ancient origin. They appear to have been settled in the Town of East-Hampton, as early as 1677-8. Many branches of the parent stock, have removed far from their native Town.

Zephaniah Filer, now deceased, a brother of Thomas Filer, of East-Hampton, dec'd, removed, many years since, to Troy, in this State, where his descendants now live.

## SHERRILL FAMILY.

The family of Sherril, tradition has informed us, commenced with the following romantic origin:—"A vessel was cast away on the shore, at East-Hampton, and a company of girls, among others, visited the wreck. One of the ladies said on returning, that she had seen the handsomest man there, she ever saw. This was intimated to the shipwrecked mariner, and resulted in an acquaintance, and marriage of the parties. Their genealogy is as follows:

1 — Sherril, 2 Recompense Sherril, who died Feb. 8th, 1786, aged 80. 3 Recompense Sherril, who died June 7, 1839, aged 98. 4 David Sherril, 5 Hiram Sherril, 6 David Sherril.

The three last generations are now living.

Copy of the original Indian deed, for the Town of East-Hampton, referred to on page 3d, ante.

"APRILL the 29th, 1648.

This present writing testifieth an agreement between the worship'Il Theophilus Eaton, Esquire, Governour of the Colo-

ny New Haven, And the worship'll Edward Hopkins, Esquire, governour of the Colony Connecticut, and their asotyats on the one parte, And Poggatacut, Sachem of Munhansett, Wayandanch, Sachem Meuntacut, Momowetow, Sachem of Corchake, Nowedonah, Sachem of Shinecoke, and their asotyats, the other Part. The said Sachems having sould unto the foresaid Mr. Eaton and Mr. Hopkins, with their asotyats, all the Land lyinge from the bounds of the Inhabitants of Southampton, unto the East side of Napeak, next unto Meuntacut high Land, with the whole breadth from Sea to Sea, not Intrenching uppon any in length or breadth, which the Inhabitants of Southampton, have and do possess, as they by Lawfull right shall make appeare, for and in consideration of twentie Coates, twentie-four looking-glasses, twentie-four hoes, twentie-four hatchets, twenty-four knives, One hundred muges, allready Received by us, the forenamed Sachems, for ourselves and asotyats; and in consideration thereof, we doe give upp unto the said Purchasers, all our right and Interest in the said Land, to them and their heirs forever.

Allsoe doe bind ourselves, to secure their right from any claims of any others, whether Indians, or other Nation whatsoever, that doe, or may hereafter, challenge Interest therein. Allsoe, we, the the said Sachems, have Covenanted to have Libertie, freely to fish in any or all the cricks and ponds, and hunt up and downe in the woods without Molestation, they giving the English Inhabitants noe just offence, or Iniurie to their goods and Chattells. Likewise, they are to have the fynns and tails of allsuch whales as shall be cast upp, to their proper right and desire they may bee dealt with in the other part. Allsoe, they reserve libertie to fish in all convenient places, for Shells to make wampum. Allsoe, if the Indyans, hunting of any deare, they should chase them into the water, and the English should kill them, the English shall have the body, and the Sachem the skin.

And in Testimony of our well performance hereof, we have sett to our hands, the Day and year above written.

Witnesses to this,	
RICHARD WOODHULL,	{ The marke of POGGATACUT, Munhansett Sachem.
THO STANTON,	
ROBERT BOND,	
JOB SAYTE,	
	{ The marke of WAYANDANCH, Meantacut Sachem.
	{ The marke of MOMOWETA, Corchake Sachem.
	{ The marke of NOWEDONAH, Shinecok Sachem,
<i>Chectanoo, ✕ his marke, their Interpreter.</i>	

The assignment to the Inhabitants of East-Hampton, is as follows :

"Whereas, by direction from Theophilus Eaton, Esq., and me Edward Hopkins, a purchase was made by Thomas Stan-

ton and others, of a part of the Eastern Part of Long Island, of the Indians Sachems, the true proprietors thereof, in the name of Theophilus Eaton, Esq., aforesaid, and myself, with our associates, as by the said agreement, dated the 29th of April, 1648, may more fully appear, which said purchase was paid by me, Edward Hopkins, and amounted to the Sum of Thirty pounds four shillings eightpence, as may appear by a Note of Particulars, under the hand of Thomas Stanton, to whom the said sum was paid, now delivered to Robert Bond, of East-Hampton. This writinge witnesseth that I have received the foremencioned sum of Thirty pounds four shillingseight pence, of the Inhabitants of East-Hampton, and have delivered unto them the writings of the said purchase, and all the interest that thereby was purchased. In witness whereof, I have hereunto subscribed, the 16th of April, 1651.

I say received,

£	S	D	
38	4	8	per me

EDWARD HOPKINS.

A true copy per me,

THOMAS TALMAGE, Rec.

TRIAL of WYANDANCH, referred to on page 10,

“January 25th, 1658.

“Waiandanch, Sachem of Meantaquit, Plt., hath entred an action of Damage against Jeremy Daily defendant.

“Mr. Lion Gardiner testifieth that hee was at the Iland when my son, and Goodman Daily came over, and I heard that the Great Cannow was coming, and I went Down to meet them, and made a noise for them that were in the house, to follow me, and I mett my sonn and Goodman Daily coming up, and I asked them whie they puled not up the canow, and they said it was time enough, and I called them to goe to gett it up, and we all went, and could doe nothing, and then we went agen, and she was full.

“John Rose testifieth, that when the canow was brought into the South harbor, my Brother, Anthony Waters and Goodman Daily, did mend the canow, by puting 2 pieces into the side of her and upon that account they were to have the use of her, when their time was out, to carrie over their things.

“The verdict of the Jury—they find for the Plt. 10s. Damage, and court charges.

£	S	D
1	1	0

The Court charges is

Town Records, Book No. 2, p. 65.



## OATHS OF TOWN OFFICERS.

The Oaths of the Officers of the Town, were very minute, and pointed out their duties. The Oaths are generally very solemn; sometimes however the forms were singular, and expressed in the extreme quaint style of the day. The following was at an early period, the Oath of the Constable:

"You, being chosen constable of this Court, Doe swear, by the name of the Great, Ever-Livinge God, that you will faithfully put in execution all such warrants as shall be entrusted unto you for to execute, duringe this year for which you are chosen, in case you stay amonge us, soe well as you can, soe helpe you God."

And again:—

"At a Legall Meeting of ye freeholders and Commonalty of ye Town of East-Hampton, April ye first, 1718, Cornelius Conkling was chosen Town Clark, and sworn as followeth:

"You, Cornelius Conkling, Do swear that you shall safly keep all ye Books of Records delivered to you, and also to Record all Town and Trustees votes, until another person is chosen for that purpose, and also to give coppys out of Sd. Records, as you may be required by ye Town or Trustees, as Town Clark, According to ye best of your cunning, wit, and power, so help you God."

Sworen before me,

ROBERT HUDSON, Justice.

A True Coppy per me,

CORNELIUS CONKLING, Town Clark."

The Address drawn up at a General Training, in June, 1682, and referred to in page 19 ante, is as follows:

"To the Honourable the Governour, under his Royal Highness the Duke of York, The Humble address of the Inhabitants of the Towne of East-Hampton, upon Long-Island, Sheweth:

"Whereas, at the time the Government of New-Yorke was established under our Sovereigne Lord the King, by Collonell Richard Nicolls, and those Gentlemen sent in Commission with him, Wee the Inhabitants of this Towne, soe well as the rest of the Island being required, sent our messengers to attend their Honours, and then, both by word and writing, wee were promised and engaged the Enjoyments of all privileges and liberties, which others of his Majesties Subjects doe enjoy, which was much to our content and satisfaction: Alsoe, afterwards being required by these, his Majesties Commissioners, to send upp our Deputies to meete at Hempstead,

and there the whole Island being Assembled in our Representatives, wee did then and there, upon the renewal of these former promises of our freedom and liberties, Grant and Compact with the said Colonel Nicolls, Governor under his Royall Highness, That wee would allow soe much out of our Estates yearly, as might defray the charge of Publicke Justice amongst us, and for killing of wolves, &c.

“ But may it Please your Honour to understand, that since that Time wee are deprived and prohibited of our Birthright, Freedomes and Priviledges, to which both wee and our ancestors were borne ; Although we have neither forfeited them by any misdemeanor of ours, nor have we at any time beene forbidden the due use and exercise of them, by Command of our Gracious King, that wee know of ; And as yet neither wee, nor the rest of his Majestie’s subjects upon this Island, have beene at any time admitted since then, to enjoy a Generall and free Assembly of our Representatives, as others of his Majesties Subjects have had the priviledge of ; But Lawes and Orders have beene imposed upon us from time to time, without our consent, (and therein we are totally deprived of a fundamental Priviledge of our English Nation,) together with the obstruction of Trafficke and Negotiation with others of his Majesties Subjects, So that wee are become very unlike other of the King’s Subjects in all other Collonyes and Jurisdictions here in America, and cannot but much resent our grievances in this respect, and remaine discouraged with respect to the Settlement of ourselves and Posteritie after us. Yet all this time payments and performance of what hath beene imposed upon us, hath not beene omitted on our parts, although performance of our premised Priviledges aforesaid, have beene wholly unperformed ; and what payments from yeare to yeare, this many yeares, hath beene made by us, Hath been made use of to other purposes than at first they were granted for and intended by us ; Soe that wee cannot but feare, if Publicke affairs, of government shall continue in this manner as they have been, but hope better, least our Freedomes should be turned into Bondage, and Antient Priviledges so infringed, that they will never arrive to our Posteritie. And wee ourselves may be justlie and highly *culpable* before his Majestie, for our Subjection to, and Supporting of such a Government, *Constituted* soe Contrarie to the fundamentall Lawes of England : it being a principall part of his Majestie’s Antiente and Just Government, to rule over a free people, endowed with many Priviledges above others, and not over Bondmen, oppressed by Arbitrary Impositions and Exactions.— These Things Considered, we cannot but humbly request

your Honour to weigh our condition in the Ballance of Equity, with seryousness, before you proceede to any *Action* of your owne, whereby to assert the proceedings of your Predecessors in Government, which wee now, with all Christian moderation doe complaine of. And for the redresse hereof, an Addresse as we understand, hath been made to his Royall Highnesse, by a late court of Assize, in behalf of us and our *Neighbors* in this Colloney; Soe that we are not without hope your *Honour* hath received *Directions* to ease us in these our grievances, by the Remedies humbly represented by us, and petitioned for by the *Inhabitants* of this Island, to the last Court of Assize that did sitt att New-Yorke, to which as yet, no satisfactorie answer hath beene made. If therefore your Honour may bee an Instrument under God, and his Majestie our Sovereigne Lord the King, to relieve us, and the rest of his Majestie's good subjects uppon this Island, in our grievances, and bee a meanes to helpe us to the free Enjoyment of our Birth-right Priviledges, which the fundamentall Constitution of our English National Government doth invest us with, (which as we doubt not, will bee very pleasing to his Majestie, and all your Loyall Superiors,) Soe your Honour may bee assured it will firmly Engage and Oblige us, your humble Petitioners, and our Posteritie after us, to have your Prudence and Justice in Honourable Remembrance, as the first Restorer of our freedome and priviledges, to our great *Contentment*. But, Sir, if it shall fall out otherwise, which God forbid, and wee are very unwilling to suppose, and that your Honour should, by reason of Counsells and Suggestions, pursue a *contrary course* to our humble Desires, soe as to continue or augment our grievances, then wee request your Honorus Pardon and Excuse, if in our conscience to God, and in Honour and Submission to his Majestie, our most Gracious Sovereigne, we prostrate our *Selves*, and our *State* and *Condition*, before the Throne of his unmatchedable *Justice* and *Clemencie*, where we doubt not to find *Relief* and *Restauration*, and can doe no less, in the meane time, but *Resent* our forlorne and bereaved *Condition*. So, Sir, as our prayers are *Continued* for a happy and glorious Reighne to his *Sacred Majestie* the King; and alsoe our prayers shall be for your *Honour*, that you may be a blessed Instrument under God, in your *Wisdom*. *Justice* and *Equity* over us: And humbly make bold to subscribe ourselves his *Majestie's* poore, depressed, though *Loyall Subjects* and your most *Humble Servants*."

SEPTEMBER YE 8TH, 1683.—THE ESTEMATE OF  
EAST-HAMPTON.

	Heads	Land	Oxen	Cowes	3	2	1	Horses	3	2	1	Swine	Sheep	£ s. d.
Capt Talmage	4	20	8	12	10	6	9	5	1	2	0	6	44	362- 3-4
Tho osborne	3	20	8	8	10	7	8	2	0	0	0	9	48	280-10-0
Wm Mulforde	2	16	2	4	4	3	4	0	0	0	0	2	26	106- 3-4
Tho : Mulford	1	0	0	3	2	2	3	1	0	0	0	0	5	064- 3-4
Mr Baker	2	21	4	8	4	7	7	4	0	3	0	6	30	244- 0-0
Tho Edwards	1	10	2	5	3	1	2	2	0	0	2	5	0	117-10-0
John parsons Sen	1	12	0	2	2	0	2	2	0	0	0	0	12	079- 0-0
Jere : Conkling	3	28	4	8	8	7	8	2	0	0	0	4	35	247- 3-4
phillip Leek	1	4	0	3	2	0	1	0	0	0	1	4	12	057-10-0
Nath : Baker se	1	15	4	6	4	4	6	3	0	1	2	1	12	174- 0-0
Joshua garlick	1	9	4	3	3	0	2	2	0	0	0	1	14	110-13-4
capt Hoberts	2	10	0	4	1	0	0	1	1	0	1	1	3	095- 0-0
Nath Dominy	1	13	2	2	0	1	0	1	0	1	0	1	0	73-10-0
John parsons	1	8	3	5	4	8	7	2	1	0	0	1	27	157-10-0
James Dimont	1	13	6	8	4	4	6	2	0	0	0	6	24	180- 0-0
Samu : parsons	2	13	2	5	3	4	6	5	2	1	0	3	15	158- 0-0
Wm Barnes	2	13	2	3	3	1	3	4	0	1	1	0	12	155- 0-0
John Wheller	1	13	2	5	2	6	2	3	0	1	0	1	25	144- 6-8
Enock fithian	1	6	1	4	2	2	3	0	0	0	0	2	10	072-16-8
John osborn	3	13	2	11	10	8	8	2	0	1	0	2	21	251- 0-0
James Hand	1	6	2	2	0	4	2	1	0	1	0	2	9	081- 0-0
Rich : Brook	2	15	2	5	0	3	3	1	0	0	1	1	12	120- 0-0
Mr Schellinger	3	16	6	7	2	2	6	5	0	1	0	0	54	246- 0-0
Benja : Conkling	1	12	6	5	3	6	4	2	1	3	1	5	17	148-13-4
John Miller se	1	13	4	4	4	4	4	1	1	1	0	0	28	140-13-4
Arthur Cresy	1	2	0	2	3	1	1	0	0	0	1	2	7	053- 6-8
Ben : Osborne	2	20	4	4	2	9	4	1	1	0	0	3	10	162-16-8
Wm Edwards	1	24	3	5	8	5	5	2	1	0	1	8	0	180- 0-0
Joseph Osborne	1	6	0	3	0	1	1	3	0	0	0	1	6	082- 0-0
John Squire	1	6	2	4	0	1	2	2	0	0	0	0	0	085-10-0
John Edwards	1	13	2	4	4	2	3	2	1	0	0	3	0	123-10-0
Ebene Lecke	1	2	0	2	0	0	1	2	0	1	1	0	0	063-10-0
James Looper	1	6	0	2	0	0	0	2	0	0	0	2	8	062-13-4
Wm Perkins	1	13	6	5	8	7	8	4	0	0	0	3	37	216-16-8
Stephen Hand	2	13	4	5	4	5	4	2	0	0	0	2	48	174-10-0
Tho diment	1	6	0	2	2	4	4	1	0	0	0	3	9	076- 0-0
John Miller Ju	1	6	2	3	3	2	2	2	0	0	0	4	15	104- 0-0
Jere : Miller	1	3	2	2	2	3	1	2	0	0	0	2	5	087-13-4
Edward Joans	1	3	0	3	1	0	2	1	0	0	0	0	0	055- 0-0
James Bird	1	3	0	2	1	0	0	1	0	0	0	0	2	047-13-4
John Stretton	3	30	5	8	7	7	7	3	1	0	0	4	37	270- 6-8
John Stretton Ju	1	10	2	5	5	5	6	2	1	0	0	4	35	154- 3-4
Joseph Stretton	1	0	0	6	3	7	3	1	0	0	0	1	15	100- 0-0
Samuell Mulford	1	20	2	6	3	4	4	2	0	1	1	3	15	148- 0-0
John Hoping	1	23	2	6	7	11	6	3	1	1	0	5	23	209- 3-4
John Feild	1	0	0	2	2	0	0	1	0	0	0	2	6	052- 0-0
Stephen Hedges	1	20	6	12	13	14	5	5	0	0	0	5	23	301- 3-4
Anthony Kelley	1	0	0	0	0	0	0	1	0	0	0	0	0	030- 0-0
Olieur Noris	1			1									1	023- 6-8
Edward Hare	1							2						042- 0-0
Widow Shaw	2	0	2	2	2	1	1					1	6	073- 0-0



Richard Shaw	1	8	1	2		3	1	1	081- 0-0
Tho Stretton	1	6	0	3	1	1	3	0	042- 0-0
Wm Hambleton	1		2			1	0	0	086- 0-0
Samuell Sherry	1	7	2	4	0	0	2	3	102- 6-8
John Cerle	1	7	2	6	1	4	3	2	119- 10-0
John Mulford	2	20	8	10	10	8	7	2	283- 16-8
• Thomas Chatfield	2	21	7	9	7	7	8	1	234- 03-4
Nath Baker Ju	1	4	2	4	1	3	3	3	118- 0-0
Robert Daiton	2	26	4	7	6	7	6	6	261- 3-4
Nath Bushup	2	13	4	7	4	5	3	3	189- 0-0
Rich: Stretton	1	6	0	3	1	2	4	1	070- 6-8
Tho Hand	1	8	4	5	2	2	2	2	121- 6-8
John Brook	1	16	0	3	2	3	3	1	087- 0-0
Tho Bee	1	3	0	2	1	0	2	3	081- 0-0
Wm Miller	1	8	2	4	4	5	6	2	148- 3-4
georg Miller	1	0	0	1	3	3	1	1	056- 0-0
Bewlick Osborne									056- 0-0
John Mitchell									030- 0-0
Tho Chatfield Ju									030- 0-0
Jacob Daiton									050- 0-0

The Totall is 9075- 6-8

Endorsed.

East hamptons  
Estemations  
1683

#### GENERAL ASSOCIATION.

Referred to on page 47 ante.

[Adopted by the Freemen, Freeholders, and inhabitants of the city and county of New York, on Saturday, the 29th of April, 1775, and transmitted for signing, to all the counties in the Province.]

“Persuaded that the Salvation of the Rights and liberties of America, depends, under God, on the firm union of its inhabitants, in a vigorous prosecution of the measures necessary for its safety; and convinced of the necessity of preventing the Anarchy and confusion, which attend the dissolution of the powers of Government, we, the Freemen, Freeholders and Inhabitants of being greatly alarmed at the avowed design of the Ministry, to raise a Revenue in America, and shocked by the bloody scene now acting in the Massachusetts Bay, do, in the most Solemn manner Resolve never to become Slaves, and do associate under all the ties of Religion, honour and Love to our Country, to adopt, and endeavor to carry into execution, whatever measures may be recommended by



the Continental Congress, or resolved upon by our Provincial Convention, for the purpose of preserving our Constitution, and opposing the execution of the several arbitrary and oppressive acts of the British Parliament, until a reconciliation, between Great Britain and America, on Constitutional Principles, (which we most ardently desire) can be obtained; and that we will in all things, follow the advice of our General Committee, respecting the purposes aforesaid, the preservation of Peace and Good Order, and the safety of individuals and private property.

“SIGNERS IN EAST-HAMPDEN, Suffolk County, N. Y.—  
 John Chatfield, Abraham Gardiner, Burnet Miller, David Mulford, Thomas Wickham, Stephen Hedges, John Gardiner, Samuel Buel, John Hudson, Nathaniel Huntting, Eleazer Miller, Jeremiah Dayton, Thomas Dibble, Noah Barnes, Lemuel Mulford, Jeremiah Gardiner, Aaron Isaacs, Daniel Conkling, Elisha Daviss, John Daviss, Jacob Wickham, William Conkling, Nathan Conkling, John F. Chatelain, Thomas Hedges, John Parsons 3d, William Huntting, John Mulford, Jeremiah Bennet, Samuel Hunt, Selah Pike, Elias Conkling, Abraham Mulford, Jeremiah Conkling, John How, Samuel Parsons, Benjamin Stratton, David Osborne, Elisha Mulford, Daniel Hand, David Mulford, Matthew Mulford, John Miller, John Dayton, Joseph Osborn, Jr., Ebenezer Conkling, Henry Chatfield, John Miller Jr., Abraham Barnes, Patrick Goold, David Talmadge, Seth Barnes, Jason Miller, Simon Dibble, William Mulford, Jeremiah Sherril, Gurdon Miller, Aaron Isaacs, Jr., Elisha Jones, Lewis Chatfield, Enos Talmadge, Enos Talmadge, Thomas Jones, Huntting Miller, Samuel Stratton, Abraham Sherrill, Recompense Sherrill, John Stratton, Stephen Hand, John Dayton, Daniel Hedges, Jonathan Barnby, William Conkling, Jr., David Dayton, David Miller, Henry Hopping, Josiah Osborne, Joseph Hopping, John Strong, Nathaniel Talmadge, Jeremiah Miller, Jr., Abraham Dimon, Isaac Dimon, Cornelius Osborne, William Hedges, Elisha Talmadge, George Gladden, Abraham Hand, Stephen Stratton, Thomas Osborne, Jeremiah Osborne, Jr., Jonathan Mulford, Isaac M. Huntting, James Hand, Jeremiah Talmadge, Jeremiah Miller, George Strong, Lewis Osborne, Joseph Osborne, William Hedges, Jr., Recompense Sherril, David Edwards, Ezekiel Mulford, Cornelius Paine, David Fithian, Samuel Conkling, Thomas Baker, Isaac Van Scoy, Isaac Van Scoy, Jr., Nathaniel Hand, Matthew Barnes, Philetus Osborne, Merry Parsons, William Parsons, Henry Downing, John Parsons, Jonathan Osborne, Joseph Osborne, Jeremiah Conkling,

✓ Samuel Conkling, John Mulford, Jonathan Tuthill, Jesse  
 ✓ Dayton, Jacob Dayton, Jeremiah Parsons, Mulford Conkling,  
 Matthew Stratton, Joseph Miller, Abraham Edwards, Samuel  
 Parsons, Samuel Sherrill, Jr., Eleazar Hedges, Abraham Mul-  
 ford, Jr., David Loper, Nathaniel Dominy, Isaac Pain, Ben-  
 jamin Parsons, Jacob Conkling, Jacob Conkling, Jr., Christ  
 ✓ Dibble, Samuel Gardiner, David Leek, Abraham Leek, Samuel  
 Dayton, Uriah Miller, Nathan Miller, Abraham Schellinger, Jere-  
 miah Conkling, Nathaniel Baker, Jeremiah Conkling, Zebulon  
 Conkling, Isaac Conkling, Jonathan Edwards, Abraham Lo-  
 per, Philip Hedges, George Miller, Thomas Edwards, Jr.,  
 Elias Mulford, Edward Conkling, Jedediah Conkling, Joseph  
 ✓ Hicks, Zachariah Hicks, Jeremiah Dayton, Daniel Baker,  
 Isaac Schellinger, Abraham Baker, Nathan Mulford, Jacob  
 Hedges, Jeremiah Barnes, John Gardiner, Jr., Aaron Fithian,  
 David Talmadge, Jr., Jeremiah Sherrill, Nathan Conkling  
 3d, Elnathan Parsons, Cornelius Bassett, David Miller, Peleg  
 Miller, Elisha Miller, Daniel King, Daniel Edwards, Nathan  
 Miller, Stephen Burnet, James Field, Samuel Mulford, Benja-  
 min Conkling, Gamaliel Bennett, Seth Parsons, Richard King,  
 Mulford Conkling, William Bassett, Ezekiel Miller, John  
 Huntting, Abraham Quaw, David Loper, John King, Ichabod  
 Rayner, Smith Osborne, Abraham Miller, Jonathan Miller,  
 Samuel Mulford, Ezekiel Jones, Ezekiel Jones, Jr., Nathan  
 Conkling, Daniel Loper, Jeremiah Loper, David Edwards, Jr.,  
 Edward Bennet, Ludlam Parsons, John Parsons, Josiah Mul-  
 ford, Elisha Mulford, Jr., Stephen Russell, Jeremiah Hedges,  
 Thomas Talmadge, Jeremiah Osborne, John Hedges, Samuel  
 Hutchinson, Jacob Miller, Henry Miller, Ezekiel Hand, Ab-  
 raham Conkling, Elisha Conkling, Elisha Osborne, Matthew  
 Osborne, Jedediah Osborne, Jacob Osborne, Benjamin Hop-  
 ping, Jonathan Squier, Jeremiah Hand, John Talmadge, Ab-  
 ✓ raham Osborne, Henry Hopping, Elias Hand, Henry Dayton,  
 Zebedee Osborne, John Parsons, John Stratton, Jacob Sherrill,  
 Samuel Baker, Micah Hart, Benjamin Leek, Abraham Hed-  
 ges, Jacob Osborne, Jonathan Schellinger, Thomas Edwards,  
 David Baker, Sineus Conkling, James Loper, Stephen Cooper,  
 Jr., Benjamin Eyres, Benjamin Hedges, John Parsons 4th,  
 Nathaniel Dominy, Edward Wick, Jeremiah Terry, William  
 Barnes, Ananias Miller, Thomas Filer, John Hoox.

"These may certify that every male in the Town of East-  
 Hampton, have signed the above *Association*, that are capa-  
 ble of bearing arms."

By Order of the Committee,

JOHN CHATFIELD, Chairman.

The antiquity and Historic interest of the following deeds, it is thought will justify their insertion.

COPY DEED OF 1660.

This Indenture, made the first day of August, in the year of our Lord One thousand Six hundred and Sixtie, between the Old Sacham Squa, late wife of Wiandance, Deceased, and her son Wiancombone, Pogantone, Chekanow, Massaquet, Powhe and Gentleman, the true and lawfull proprietors of the neck of Land Commonly known by the name of Meantauquit, on the Eastern end of Long island, the one partie, and Mr. Thomas Baker, Mr. Robert Bond, Mr. Thomas James, Mr. Lion Gardiner, Mr. John Mulford, John Hand and Benjamin Price, of the Plantation of Easthampton, on the Island aforesaid, the other partie, Witnesseth, that the abovenamed Sachem Squa, together with her Son Wiancombone, Pogantone, Chekanow, Massaquet, Powhe and gentleman, together with their associates, do by these presents, fully Confirm, hold good, and firmly maintain and avouch the former contract or bargain, made between the aforesaid Wiandance and his associates, the one partie, and the Inhabitants of the aforesaid Easthampton, the other partie, and do by these presents acknowledge, to have fully and firmly sold, Aliened, enfeoffed and Confirmed, and also do by these presents, fully, firmly, and absolutely give, grant, aliene, enfeoff, Sell and Confirm, unto the aforesaid Thomas Baker, Robert Bond, Thomas James, Lion Gardiner, John Mulford, John Hand, and Benjamin Price, together with their associates, all the aforesaid neck of Land, called Meantauquit, with all and Every part and parcel thereof, from sea to sea, from the utmost end of the Island, Eastward to the sea side, unto the Other End of the said Land, westward adjoining to the bounds of East-Hampton aforesaid, with all and Singular its rights, priviledges, members, Jarisdictions, immunities, and appurtenances whatsoever, with Meadow, Wood, Stone, Cricks, ponds, with whatsoever doth, or may grow upon or issue from the same, with all profits and Commodities by Sea or Land unto the aforesaid Inhabitants of Easthampton, their heirs and assigns forever, to have and to hold, and from time to time forever, peaceably to enjoy the Same, without Disturbance or Molestation from the aforesaid proprietors or their Associates, or any of their heirs or Assigns, or any other by their means, Consent, or procurement, for the Consideration of One Hundred Pounds Sterling, to be well and truly paid in manner as followeth, viz: that the aforesaid Thomas Baker, Robert Bond, Thomas James, Lion Gardiner, John Mulford, John Hand, and Benjamin Price, and their associates, the Inhabitants of Easthampton, do well and truly and duely pay unto the aforesaid Indians, their heirs or assigns, the full and Just Sum of ten pounds Sterling every Year, either in Indian Corn, or else in good Wampumpeauge, at five a penny, until the end of ten Years be Expired, and afterwards to be wholly and fully freed from any further or future demand or demands forever; and furthermore, we, the aforesaid owners and proprietors of the aforesaid Land, for the full Confirmation of all and Every of the premises, Do acknowledge to have given peaceable and quiet possession of the Land aforesaid, to the aforesaid purchasers, and in token hereof, have diged up a piece of said land, and delivered it as our act and Deed, into the hands of the inhabitants of Easthampton; and also do acknowledge to have Received the full Sum of ten bushels of Indian Corn, in part of payment of the first ten pounds; and in Witness of all and every of the Premises, we have Each Partie set too our hands and seals, the day and year first above written.

The Corn to be paid at 4s. a bushel.

Signed by the marks under seal, of WIANCOMBONE, SACHEM SQUA, and others, Parties of the first part.

Sealed and Delivered in presence of us RICHARD SHAW, The mark of JOHN.



## COPY DEED OF 1661.

Bee it knowne unto all men by these presents, that I, the Sunk Squa of Meantauk, wife of Wiandanch, of late yeeres Deceased, and also I Wionkombone, Sonne of the foresaid Deceased partie, Sachem of Long-Island, together with Pokkatonn, Chief Counsellor, and the rest of or trusty Counsellors and associates, send greeting. Know ye, that Whereas there was a full and firme Indenture made between Mr. Thomas Baker, Mr. Robert Bond, Mr. Thomas James, Mr. Lion Gardiner, Mr. John Mulford, John Hand, Benjamin Price, Together with their associates, the Inhabitants of Easthampton upon Long island, ye one partie, and I Sunk Squa, and also me Wionkombone, with the full Consent of my Counsellors and Servants, as also of my two Guardians, left by my deceased Father, viz.: Mr. Lion Gardiner of Easthampton, and Mr. David Gardiner, of ye Isle of wight, ye other partie, in ye yeere of or Lord One Thousand Six Hundred Sixtie, upon ye sixt day of August, whereby we did fully and firmly sell unto the Said parties, our neck of land called Montaukut, from sea to sea, from ye utmost end of that neck Eastward Called wompenanit, to our utmost bounds westward, Called Napeake, with all privileges and appurtenances belonging to the same, upon Condition there and then specified in that foresaid Indenture, and a Counterbond, bearing ye same Date, signed and sealed to us by ye foresaid parties, Inhabitants of East-Hampton, by virtue of which Counterbond wee had free libertie granted if wee see cause to Sit Down again upon ye said Land, this being the full purpose of us the Sunk Squa, of Wionkombone, Sachem, together with our associates, in Convenient time to sitt down to live at ye Said Montaukut; know yee alsoe, that whereas of late years, there havving beene Sore Distress and Calamities befallen us by reason of ye Cruel opposition and Violence of or. most Deadly Enemie Ninmicraft, Sachem of Narhigganset, whose Cruelty hath proceeded so farr/as to take away ye lives of many of or. Deare friends and relations, soe that we were forced to flie from ye said Montakut for shelter to our beloved friends and neighbors of Easthampton, whom wee found to be friendly in our distress, and whom wee must ever owne and acknowledge as instruments under God, for ye preservation of or. lives and ye lives of or. Wives and Children to this Day, and of that Land of Montakut from ye hands of or. Enemies, and since or. Comming amongst them ye relieving of us in or. Extremities from time to time; and now at last wee find ye said Inhabitants of Easthampton, our Deliverers, Cordial and faithfull in their former Covenants, leaving us freely to or. owne libertie to go or stay, being ready to performe all conditions of ye foresaid agreem't. After serious debate and deliberation, in Consideration of that love which we have and doe bear, unto these our trustie and beloved friends of Easthampton, upon our owne free and Voluntarie motion, have given and granted, and by these presents do give and grant and Confirme unto these our friends, ye Inhabitants of Easthampton, Excepting such as have Exempted themselves from ye former agreement; and shall from this our grant, all that peice or neck of Land belonging to Montakut Land, westward to a fresh pond in a beach on this side, Westward to that place where the old Indian fort stode on ye other side, Eastward to ye new fort that is yet standing; the name of ye pond being Quantowunk on ye North and konkhonganik on ye south, to gether, with all privileges and appurtenances belonging to the foresaid land from south to north, To have and to hold ye same at free Commonage, to be ordered and disposed of for the benefit of ye aforesaid Inhabitants of East-Hampton, themselves, their heirs, administrators, Executors and assignes forever; to possess the same freely and quietly, without any matter of Challenge, clayme or demand of us, ye said Sunk Squa, and Wionkombone Sachem, or our associates, or of any other person or persons whatsoever, for us, or in our name, or for our cause, means or procurement, And without any mony or other things therefor to be yielded, paid or done only for ye said Land, to us or our heires forever, and shall Justifie the possession of this foresaid Land, by these said Inhabitants of Easthampton, against any shall Quesiton their propertie in the same. Know yee alsoe, yt this is not only the Deede of mee, ye Sunk Squa, and Wionkombone Sachem, but alsoe the act and Deede of all our associates and subjects, who have hadd formerly any propertie in ye foresaid Land



they havving manifested their consent freely by a Voate, not one contradicting the same, as also with ye consent of Mr. Lion Gardiner and Mr. David Gardiner, Whome the Deceased Father left as Overseers and Guardians of the foresaid Wi-ankombone Sachem; know yee also yt for ye securing of ye Easterne parte of Montaukut Land, which ye Indians are to live upon, yt the Inhabitants of ye foresaid Easthampton shall from time to time, keep up a sufficient fence upon ye North side of ye foresaid pond, and the Indians are to secure ye South side of ye foresaid pond, from all Cattle, Dureing ye time their Corn is upon the ground. And then Easthampton Cattle shall have Libertie Eastward, according to former agreement; and that ye Indians of Montaukut shall have libertie if they see cause to sett their Houses upon Meantauk Land, Westward of ye said pond, and to have firewood from time to time, on ye foresaid Land. Know also, that whatever Cannoe or Deers shall come a shore on ye North side, on any part of Meantauk Land, Easthampton Inhabitants shall not hinder ye Sachem of them. And Where-as ye deceased Sachem in his life, freely gave to Mr. Lion Gardiner and Mr. Thomas James what Whales should at any time be cast upon Meantauk Land, as also confirmed by me, Sunk Squa and Wionkombone Sachem since, and ye rest of our associates, which not being minded when former agreement was made, I, Sunk Squa, and also I, Wainkombone Sachem, together with our associates, doe freely give to ye said Lion Gardiner and Thomas James, to be Equally divided between them, the first Whale shall bee cast upon Montakut, to them and their heirs or assigns forever, wee give ye one halfe of all such Whales as shall be cast uppon Montakut land, and the other half to be Divided by the Inhabitants of East-Hampton forever. Know yee, also, yt as the said Inhabitants of Easthampton stand Engaged to us for pay for that land Eastward of ye foresaid pond, Soe wee also stand Engaged, neither Directly nor indirectly, to give, let or sell any part of that land, without consent of Easthampton. Know yee also, yt if at any time hereafter, if Either through sickness or warr, or any other means, it shall come to pass yt ye Indians belongin to Montakut be taken away, soe yt it shall not bee safe for them to Continue there, that then those that survive shall have libertie to come to Easthampton for shelter, and be there provided of land, and to have the former agreement fulfilled, and to remaine as firme and sure, as though there never had bene any such act or Deed as here is specified, and that duringe the time of the Indians abode at Montakut, they shall be carefull of doing any wrong to the English, either by their owne persons or doggs, or any other way whatsoever. In Witness of ye premises wee do here set to our hands. Dated att Easthampton, Feb. 11, Anno. Dom. 1661.

Signed by the marks of the "SUNK SQUA," "WIANKOMBOMBONE SACHEM," and nine other Indians, in behalf of the rest.

Sealed, Signed and Delivered In presence of us, EDWARD CODNER, WILLIAM MILLER.

By deed dated December 1, 1670, reciting that they were bound in a bond to the commissioners of Francis Lovelace, Governour, for the payment of four hundred bushels of Indian Corn, which had been forfeited, and their Lands had likewise been mortgaged for the payment of the same, the amount of which was One hundred pounds, upon the advice of the "Worshipfull William Wells of Southold," one of said commissioners, and in consideration that Mr. John Mulford, Mr. Thomas James, Minister, and Jeremiah Conkling, Inhabitants of East-Hampton, had become bounden to said Commissioners for the payment of said Bond, the Indians gave and conveyed to them certain Lands on Montauk, Bounded as follows: "By us the fors'd parties, Wuchebhsuck, a place by the fort pond, being a Valley Southward from the fort Hill to Shahchippitchage, being on ye North side ye s'd Land, midway between the great pond and fort pond, so on a straight line to Chebiakinnauhsuk, from thence to a swamp where the hay stacks stood, called Mahchongitchuge, and so through the swamp to the great pond, then straight from the hay stacks to the great pond, so along by the pond to a place called Manunkquiang, on furthest side the reeds growing on ye South End of the great pond Eastward, And so along to the sea side to a place called Choppauhshapangausuck, so straight from thence to the South Sea."

This Deed was signed by "MOUSUP SACHEM," CHEKANOO, and seven others, including the "SUNK SQUA."

This Deed was confirmed by Governor Lovelace, by an instrument dated May 23d, 1671. And the interest therein conveyed to them, was by Mulford, James and Conkling, assigned to the Town of East-Hampton "Feb. 8, 1670-1."

## COPY DEED OF 1687.

Suffolk.

This Indenture made this 25th of July, 1687, Witnesseth that we Wyandanch and Sasakotako, Sachems of Meantakett, with the consent of the Meantakett Indians, for divers good causes us thairunto moving, and more aspetially A vallewable Sum of Money in hand Reseived to the Vallew of One Hundred pounds, doe allinate, bargain and sell, and by theas presents Have Allinated, bargained and sold and made over, all our tract of Land att Meantaket bounded by part of the Fort Pond, and fort pond bay west ; the English Land South by a line Run from the Fort Pond to the great pond, and soe from the south end of the great pond over to the South Sea, and soe to the utmost extent of the Island from sea to sea, bounded by the maine otion on the South, and by the bay or sound on the North side. All which wee have sould unto Leftent. John Wheler, Samwell Mulford, Thomas Osborne, Stephen Hand, Stephen Hedges, Samwell persons, John Mulford, Trustees of the freeholders and comonality of the town of Easthampton, and Benjamin Osborne, employed by the trustees to them in the behalfe and for the use of themselves and these Proprietors, namly, John Hand's Widdow, John Stretton, Thomas Talmag, Thomas Osborne, John Mulford, Samuel Mulford, Tho's Baker, Thomas Mulford widow Elizabeth Baker's 2 alotments, Samwell fithian, Samwell Brooks, Joshua Garlick, Richard Shaw, Jacob Scelinger, John Miller, sr., Nath. Bishop's lott, William Barnes, Samwell persons, the lot which was Burdsal's, John Edwards, William Edwards, Left. John Wheler, Capt. Josiah Hobart, Robert Dayton, Thomas Chatfield, Jeremiah Conkling, Mr. Thomas James, that lott which was Georg Millor's, that lott which was Jeremiah Meacham Lott, Stephen Hedges, Benjamin Osbotn, that which was Thomas Osborn's lott, John Hopin Thômas Diment's lott, Stephen Hand, John Osborn to them thair Heirs assignes and to every of them their respective hairs, assignes and administrators, All and every of the demised premises, To Have and to hold, to Injoy and poses, to them and their Hairs for Ever, with all privileges and apurtenances thair unto belonging, without the least Lett, hindrance or molestation by from us, our heirs or assignes, or any in our names ; and wee doe by these presents, give them posession, with turf and twige, and Ingadge to give them further and better security, as any larned counsel in the Law shall thinke meete for their security and safety, thay being att the charg of writing. And for the

trew performance hear off, wee have hereunto sett our hands and fixed our seals, the day and year first above written.

Signed by "WEYANDANCH" and 17 others *under seal*, and acknowledged before "JOHN HOWELL, Justis," August 3d, 1687. Attest.

JOHN MEREDITH,  
THOMAS HARIS.

There are numerous other Deeds and agreements in relation to the Land of *Montauk*. In *March*, 1702-3, a final Deed was taken from the Indians, by the Trustees of the Town, for the Land conveyed by the Deed of July 25th, 1687, and confirming the purchase of that date, to the Trustees, for the use and benefit of the proprietors, and acknowledging the receipt of a part of the purchase money therefor, from said Proprietors. At the same time a Lease was executed by the Trustees, to the Indians, vesting them with the limited enjoyment of either of two fields, in themselves and their posterity.

In 1702, Doctor John Bridges and Rip Van Dam, obtained from Lord Cornbury, a License to purchase of the Indians, "Vacant and unappropriated Lands in Suffolk County."—Under that License, they obtained from the *Montauk* Indians, a Deed of that part of *Montauk*, lying East of Fort Pond, and claimed Title thereto. By Deed dated *May* 30th 1712, the Title or claim of Van Dam, was assigned by him to Samuell Mulford, and Mulford, by endorsement on the same, assigned it to the Trustees of the Town, for the use of the purchasers mentioned in a Deed made July 25th, 1687, and only unto them their heirs, &c, the 23d December, 1712. In 1720-1, Mulford confirmed his assignment of December, 1712, and acknowledged that the Proprietors of *Montauk*, had paid him all the money he had expended in procuring the assignment of Van Dam's claim.



## EAST-HAMPTON PATTENT.

Thomas Dongan, Captain Generall, Governor-in-Chiefe and Vice Admiral of the Province of New-Yorke and its dependencies, under his Majesty James ye Second, by the grace of God, of England, Scotland, France and Ireland, King, defender of the faith, &c. To all to whom this shall come, sendeth greeting:—Whereas Richard Nicholls, Esq., Governour under his then Royall Highness, James Duke of York and Albany &c. Now his present Majesty of all his territoryes in America, did by a certain writing or Pattent, under his hand and seal, bearing date the 13th day of March, in the 19th year of his late Majesty's Reign, and in the year of our Lord 1666, ratifie, confirm, and graunt unto Mr. John Mulford, Justice of the Peace, Mr. Thomas Baker, Thomas Chatfield, Jeremiah Conklin, Stephen Hedges, Thomas Osborne, Senior, John Osborn, as Patentees for and in the behalfe of themselves and their associates, the freeholders and Inhabitants of the town of East-Hampton, situate, lying and being in ye East riding of Yorkshire, upon Long Island, in the easternmost part of said Island, and to their heirs successors and assigns, all that tract of land which already hath been or that hereafter shall be purchased for and on the behalfe of the said town, whether from the Natives Indyan Proprietors or others within the bounds and limits hereafter set forth and expres't; that is to say there West bounds beginning from the East limits of the bounds of Southampton, as they are now laid out and staked according to agreement and consent; so to stretch East to a certain Pond, commonly called the Fort Pond, which lies within the old bounds of the lands belonging to the Montauk Indyan, and from thence to go on still East to the utmost extent of the Island; on the north they are bounded by the Bay, and on the South they are bounded by the Sea or maine Ocean. All which said tract of Land within the bounds and limits before mentioned, and all or any plantation thereupon, from henceforth are to belong and appertaine to the said town, and be within the jurisdiction thereof, together with all Havens, Harbours, Creeks, Quarries, Woodlands, Meadows, Pastures, Marshes, Waters, Lakes, Rivers, Fishing, Hawking, Hunting and Fowling and all other Profits, Commodities, Emoluments and hereditaments, to the said tract of land and premisses within the limits and bounds Aforementioned, described, belonging, or in any wise appertaining, To HAVE AND TO HOLD all and sin-

gular the said lands, hereditaments and premises with there and every of their appurtenances and of every part and parcell thereof to the said Patentees, their associates, their heirs, successors and assigns, to the proper use and behoof of the said patentees and their associates, their heirs, successors and assigns forever. Moreover the said Richard Nicholls, Esq., Governour as aforesaid, did thereby ratifie, confirm and graunt unto the said patentees and their associates their heirs successors and assigns, all the privileges belonging to a town within this Government, and that the place of their present habitation shall continue and retaine the name of East Hampton, by which name and stile it shall be distinguished and known in all bargains and sales, deeds, records and writings, they the said patentees and their associates, their heirs, successors and assigns rendering and paying such duties and acknowledgments as now are or hereafter shall be constituted and established by ye laws of this Government, under the obedience of his Royall Highness, his heirs and successors as by the said writing or patent, recorded in the Secretary's office, relation being thereunto had may more fully appear, and whereas there is part of a certain tract of land within the bounds and limits aforesaid, commonly called Mountack, which remains yet unpurchased from the Indyans: and whereas Samuel Mulford, and Thomas James, some of the freeholders of the said town of East-Hampton, by the request of the rest of the freeholders of the said town have made application unto me that I would grant liberty unto the freeholders of said town to purchase said tract of land of the Indyans, and that the fee and inheritance thereof may only belong unto the freeholders of said Town, their heirs successors and assigns forever, and that I would confirme the premisses by patent, under the seale of the province. Now Know Yee, that I, the said Thomas Dongan, by virtue of the power and authority to me derived from his most sacred Majesty aforesaid, and in pursuance of the same, for and in consideration of the Quitrent hereinafter reserved, and other good and lawful considerations me thereunto moving, have granted, ratified, released and confirmed, and by these presents do grant, ratifie, release and confirm unto Thomas James. Capt. Josiah Hobart, Capt. Thomas Talmage, Lient. John Wheeler, Ensigne Samuel Mulford, John Mulford, Thomas Chatfield, senior, Jeremiah Conkling, Stephen Hand, Robert Dayton, Mr. Thomas Baker, and Thomas Osborne, freeholders and inhabitats of East-Hampton, hereinafter erected and made one body corporate and politique, and willed and determined to be called by the name of the Trustees of the freeholders and comonalty of the town of EastHamp-

ton and their successors, all the aforesaid tracts and necks of lands within the limits and bounds aforesaid, together with all and singular the Houses, Messuages, Tenements, Buildings, Milnes, Milndams, Fenceings, Inclosures, Gardens, Orchards, Fields, Pastures, Woods, Underwoods, Trees, Timber, Feedings, Common of Pasture, Meddows, Marshes, Swamps, Plaines, Rivers, Rivulets, Waters, Lakes, Ponds, Brooks, Streams, Beeaches, Quarries, Mines, Mineralls, Creeks, Harbours, Highways and easements, Fishing, Hawking, Hunting and Fowling. (silver and gold mines excepted,) and all other Franchises, Profits, Commodities and hereditaments whatsoever, to the said tracts and necks of land and premises belonging or in any wise appertaining or therewithall used, accepted, reputed, or taken, to belong, or in any wise to appertaine, to all intents, purposes and constructions whatsoever, as also all and singular the rent, arrearages of rents, issues and proffits of the said tract of land and premisses heretofore due and payable, as also I do by these presents give and grant full power, licence and authority unto the said Trustees of the Freeholders and comonalty of the said town of Easthampton, their successors, to purchase the said tract of land of the Native Indiyans, commonly called Mountauk, and if it should so happen that the said Indiyans should be unwilling to make sale of the said tract of land, commonly called Mountauk, within the limits aforesaid, then I further will and determine on behalfe of his most sacred Majesty, his heirs and successors, that the said Trustees of the freeholders and comonalty of the town of East-Hampton aforesaid, and their successors forever, shall at times hereafter be the only persons capable in the law for the purchase of the said tract of land, commonly called Mountauk, and none others; to have and to hold all the before recited tract of land and premises with their and every of their appurtenances unto the said Thomas James, Capt. Josiah Hobert, Capt. Thomas Talmage, Lieut. John Wheeler, Ensigne Samuel Mulford, John Mulford, Thomas Chatfield, senior, Jeremiah Conklin, Stephen Hand, Robert Dayton, Mr. Thomas Baker, Thomas Osborne, Trustees of freeholders and comonalty of the town of East-Hampton, and their successors forever, to and for the severall and respective uses following, and to no other use, intent and purpose whatsoever: that is to say as for and concerning all and singular the severall and respective parcells of land and meadow part of the granted premises in any wise taken up and appropriated before the day of the date hereof, unto the severall and respective present freeholders or inhabitants of the said town of East-Hampton, by virtue of the before recited deed or pattent to



the only use, benefit and behoofe of the said respective present Freeholders and Inhabitants and their severall and respective heirs and assigns for ever: and as for and concerning all and every such parcell or parcells, tract or tracts of land, remainder of the granted premisses not yet taken up or appropriated to any particular person or persons by virtue of the before recited Deed or Pattent, to the use, benefit and behoof of such as have been purchasers thereof and their heirs and assigns forever, in proportion to their severall and respective purchases thereof, made as tenants in comon, without any let, hindrance or molestation, to be had or reserved upon pretence of joynt tenancy or survivorship, any thing contained herein to the contrary thereof in any ways notwithstanding. And as for and concerning that part of the aforerecited tract of land that remains as yet unpurchased of the Indjans commonly called Montauk, together with all and singular the appurtenances thereto belonging, unto the only proper use, benefit and behoof of the said Trustees of the freeholders and commonalty of the town of East-Hampton, and their successors forever, To BE HOLDEN of his said Majesty, his heirs and successors, in free and common soccage, according to the manour of East Greenwich in the County of Kent, within his Majestye's realme of England, yielding, rendering and paying therefor, yearly and every year from henceforth, unto our Sovereigne Lord the King, his heirs and successors, or to such officer or officers as shall be appointed to receive the same, the summ of one Lamb, or the value thereof in currant money of this province, upon the five-and-twentyeth day of March, at New-York, in full of all rents or former reserved rents, sums, acknowledgements and demands whatsoever; and further by virtue of the power and authority to me, the said Thomas Dongan, given as aforesaid, and in pursuance of the same, and for the reasons and considerations above recited, I have willed, determined, declared and granted, and by these presents do will, declare, determine and grant, that the said Inhabitants and Freeholders, the freemen of East-Hampton aforesaid, commonly called by the name of the freeholders and Inhabitants of the town of East-Hampton, or by whatever names or names they are called or named, and their heirs or successors, forever henceforward, are, and shall be one body corporate and politique in Deed and name, by the name of the Trustees of the Freeholders and Commonalty of the town of East-Hampton, and the by them name of the Trustees of the Freeholders and Commonalty of the town of East-Hampton, one body Corporate and Politique in deed and name, I have really and fully, for his said Majesty, his heirs and suc-



cessors, erected, made, ordained, constituted and declared by these presents, and that by the same name they have succession forever; and that they and their successors, by ye name of the Trustees of the Freeholders and Commonalty of the town of East-Hampton, be and shall be forever in future times, persons able and capable in law, to have, perceive, receive and possess, not only all and singular the premisses, but other Messuages, Lands, Tenements, Privileges, Jurisdictions, Franchizes and Hereditaments of whatsoever kinde or species they shall be, to them and their successors in fee forever, or for the term of a year or years, or otherwise whatsoever manner it bee, and also goods, chattells and all other things of whatsoever name, nature, quality or species they shall bee: and also to give, grant, release, aliene, assigne and dispose of lands, tenenements, hereditaments, and all and every other thing and things, act and acts, to do and execute by the name aforesaid; and that by the same name of ye Trustees of the Freeholders and Commonalty of the town of East-Hampton, to plead and be impleaded, answer and be answered unto, defend and be defended. They are and may be capable, in whatsoever place and places, and before whatsoever Judges and Justices or other persons or officalls of his said Majesty, his heirs and successors, in all and all manner of actions, plaints, suits, complaints, causes, matters and demands whatsoever, of what kind, quality and species the same be and shall be, in manner and forme as any other of his Majestye's liege people within this province can or are able to have, require, receive, possess, enjoy, retaine, give, grant release, alien, assign, and dispose, plead and be impleaded, answer and be answered unto, defend and be defended, permit or execute. And for the better enabling of the freeholders and Commonalty of the town of East-Hampton aforesaid, in doing and executing all and singular the premises, I have willed, granted determined, and by these presents do will, grant and determine, that from henceforward and forever hereafter, the said trustees of the freeholders and commonalty of the town of East-Hampton, do and may have and use a common seal, which shall serve to execute the causes and affairs whatsoever, of them and their successors. And further I will, and by these presents in behalf of his said Majesty, his heirs and successors, that henceforward forevermore, there be and shall be Trustees of the freeholders and commonalty of the town of Easthampton aforesaid, to be chosen and elected as in these presents hereafter is mentioned, who shall be and shall be called the Trustees of the Freeholders and Commonalty of the town of East-Hampton, and they and their successors, shall and may at all

convenient times hereafter, upon a publique summons, to be obtained at the request of any three of the Trustees aforesaid, from any of his Majestye's Justices of the peace of the said town, or, for default thereof, from any of the Justices of the County of Suffolk for the time being; assemble and meet together in the town house of the said town, or in such other publique place as shall be from time to time appointed, to make such acts and orders in writing, for the more orderly doing of the premises as they, the said Trustees of the Freeholders and Commonalty of the town of East-Hampton aforesaid, and their successors from time to time, shall and may think convenient, so always as the said acts and orders be in no ways repugnant to the laws of England and of this province, which now are, or hereafter may be established, and that they be not in any wise against the true intent and meaning of these presents. And also I will and ordain and determine, that all and singular the aforesaid acts and orders from time to time, shall be made and ordered by the vote of the major part of the said Trustees of the freeholders and commonalty of the the town of East-Hampton aforesaid, or at least by the major part of such of them as shall from time to time assemble and meet together in manner as aforesaid, so allways there be not fewer in number than seven of the said trustees present at such meetings, so to be held as aforesaid; and for the better execution of this grant in this behalf, I have assigned, nominated, created, constituted and made, and by these presents do assign, nominate, create, constitute and make, Thomas James, Capt. Josiah Hobart, Capt. Thomas Talmage, Lieut. John Wheeler, Ensigne Samuel Mulford, John Mulford, Thomas Chatfield, senior, Jeremiah Conklin, ✓ Stephen Hand, Robart Dayton, Mr. Thomas Baker, Thomas Osborne, to stand and be the first moderne Trustees of the freeholders and commonalty of the town of East-Hampton, to continue in the aforesaid office from and after the date of these presents, untill the time that others be elected and chosen in their stead, according to the manner and form herein after expressed. And moreover, I do by these presents, for and on behalf of his most sacred Majesty aforesaid, his heirs and successors, appoint that the Trustees of the freeholders and commonalty of the town of East-Hampton, Constables, and Assessors within the town of East-Hampton aforesaid, be yearly chosen on the first Tuesday of April forever, viz. : twelve Trustees of the freeholders and commonalty of the town of East-Hampton, two Constables and two Assessors, in such publique place as the Trustees for the time being shall appoint and direct, and that the trustees, constables and

assessors be chosen by the majority of voices of the freeholders and freemen of the town of East-Hampton aforesaid. And lastly I give and grant, for and on behalfe of his said Majesty, his heirs and successors, by these presents to *all and every* person *and* persons, *and* to whatsoever person, subject to his said Majesty, his heirs *and* successors, free and lawful power, ability and authority, that they or any of them, any Messuages Tenements, Lands, Meadows, Feedings, Pastures, Woods, Underwoods, Rents, Reversions, services and other hereditaments whatsoever, within the said county of Suffolk, which they hold of his said Majesty, his heirs and successors, unto the aforesaid Trustees of the freeholders and commonalty of the town of East-Hampton and their successors, shall and may give, grant, bargain, sell and alienate, **TO HAVE, HOLD and enjoy**, unto the said Trustees of the freeholders and commonalty of the town of East-Hampton *and* their successors forever, yielding and paying therefor unto his said Majesty, his heirs and successors, on the said twenty-fifth day of March, yearly and every year forever, the full and just sum of forty shillings, current money of this Province at New-York. Wherefore by virtue of the power and authority aforesaid, I do, will and command, for and on behalfe of his said Majesty, his heirs and successors, that the aforesaid Trustees of the freeholders and commonalty of the town of East-Hampton and their successors, have, hold, use and enjoy, and that they shall and may forever have, hold, use and enjoy, all the libertyes, authorities, customs, orders, ordinances, franchises, acquittances, land, tenements and hereditaments, goods and chattels aforesaid, according to the tennure and effect of these presents, without the let or hindrance of any person or persons whatever. **IN TESTIMONY** whereof, I have caused the seal of the said Province to be hereunto affixed, and these presents to be entered in the secretary's office. **WITNESS** my hand at fort James, the ninth day of December, One thousand six hundred eighty-six, and in the second year of the reigne of said sovereigne Lord James the second, King of England, Scotland, France and Ireland, defender of the faith, &c.

THOMAS DONGAN.

By his Excellency's command,

J. L. SWINTON.

At a counsell held at Fort James, in New-York, the 9th

day of December, 1686. Present, his Excellency, the Governour,

MAJOR ANTHONY BROCKELS,  
MR. FREDERICK PHILIPS,  
MR. STEPH. V. CORTLANDT,  
MR. JOHN SPRAGGE,  
MAJOR JARVIS BAXTER,

This Pattent was approved of.

J. L. SWINTON.

May it please yo'r Excellency. The Attorney General hath perused this Pattent, and findes nothing contained therein prejudicial to his Majestye's interest.

Examined December ye 9th, 1686.

JA. GRAHAM.

Recorded in the Secretary's office for the province of New-York, Lib. No. 2, Book of Pattents begun 1686.

J. L. SWINTON, D. Secry'r.

East-Hampton, Town Clerk's office, } I have have compared the preceeding  
August 5th, 1850. } with the original on file in this office,  
and do certify the same to be a correct transcript therefrom.

DAVID BAKER, Town Clerk.

#### LIST SUPERVISORS OF EAST-HAMPTON, FROM 1699 TO 1799 INCLUSIVE.

Abraham Schellenger, 1699, 1700.

Thomas Chatfield, 1701.

John Mulford, 1702-3.

Capt. John Wheeler, 1704, '6, '7, '10, '11, '12, '13, '14, '15, '16.

Cornelius Conkling, 1705.

Capt. Matthias Burnet, 1718, '19, '20, '21, '22, '23, '24, '26, '27, '28, '29, '30, '32, '33, '34, '35, '36, '37, '38.

Eleazar Miller, 1739, '40.

Thomas Chatfield, 1741, '42, '43.

Cornelius Conkling, 1744, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '62, '63.

Capt. Isaac Barnes, 1761.

Burnet Miller, 1764, '65, '66, '67, '69, '70, '71, '72, '73, '74, '75, '76.

Col. Abraham Gardiner, 1768.

Nathaniel Dominy, 1777, '78, '79.

Ezekiel Mulorfd, 1780, '81, '82, '83, '84.

Capt. John Dayton, 1785, '86, '87, '88.

Abraham Miller, 1789, '90, '91, '92, '93, '94, '95, '96, '99.

Jonathan Dayton, 1798.



O D E,\*

TO COMMEMORATE THE 200TH ANNIVERSARY OF THE  
SETTLEMENT OF  
EAST-HAMPTON.

---

Come ye who have gone forth from this fair Isle,  
To win friends, fortune, fame—in other climes—  
Back to your early haunts and homes awhile,  
Unroll with us, the records of old times;  
Call to the fresh young hours now fleeting fast  
“Ho, hurrying train—what of the dim old past?”

What of the dim old past? why seek to stay  
The rushing present, with such bootless quest?  
Ask the grey grave-stones crumbling in decay,  
Who sleep beneath, in deep and dreamless rest?  
Ask tireless ocean, booming on the shore,  
Who trod those wave-wash'd sands in days of yore?

Who trod those wave-washed sands? high hearts of eld!  
Strong men of giant minds, and stalwart mould,  
By goading wrongs to daring deeds impell'd,  
Patient of toil—in danger calm and bold—  
Wise, wary, watchful, weighing all things well,  
Men whose stern will oppression could not quell.

'Neath these grey stones, who sleep in dreamless rest?  
Men, faithful—fervent—eloquent—sincere—  
Dauntless to do their master's high behest,  
James—Huntington—Buell—household words and dear,  
Names loved and lisped in childhood's earnest tones—  
Names breathed in prayer from altars and hearth-stones,

And one more dear ye mourn—one who but now  
Call'd in the dewy dawn of manhood's pride,  
With glory beaming on his fair young brow,  
Went calmly down to slumber by their side,  
Teaching in life and breathing from his dust  
“Jehovah Jireh! peace—be still—and trust.”

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\* The Odes were composed for the occasion, by the gifted Miss Cornelia Huntington, daughter of Dr. Abel Huntington, of East-Hampton. The one on page 97 was composed with the understanding that the celebration would be held on Christmas-day. It was postponed however, until the 26th, but not soon enough to substitute another Ode.

## O D E.

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Hush—hush! the year is dying—  
Hark! through old forests dim—  
The wailing winds are sighing,  
Their requiem over him—  
In quiet, deep and holy,  
He sinks to his repose;  
And languidly and slowly  
His weary eye-lids close.

Now some with tearful sadness,  
The parting year review;  
While others hail with gladness,  
The advent of the *new*,  
In glad young hearts are welling  
Fresh fountains of delight,  
In many a festive dwelling  
The Christmas fires are bright.

And stricken ones are weeping  
Beside the darkened hearth,  
O'er loved and lost ones sleeping,  
Low in the tranquil earth—  
Strange—strange—what bitter blighting—  
What deeds to startle thought—  
Wild, wonderful, exciting,  
One short, sad year hath wrought!

While we stir the dust of ages,  
Time's dreamy realms explore—  
Spell out from mould'ring pages,  
Their quaintly written lore—  
'Twere well to bind this lesson,  
For profit, on the heart,  
"Men only live to hasten  
Like shadows to depart."

See! shining o'er life's billow  
That star whose guiding ray,  
Stood where, on hallow'd pillow,  
The Babe of Bethlehem lay!  
And still those rays illuming,  
Low porch—and fretted dome—  
Proclaim thy glorious coming,  
Salvator Hominum!

At the conclusion of the exercises in the church, a very large concourse of citizens and strangers sat down to a most sumptuous banquet, prepared for the occasion, by Thomas T. Parsons, Esq., of East-Hampton.

The meeting of old friends—the rushing recollections of the past—the exuberant hilarity of youth—the strength of manhood. The wisdom and gray hairs of age, all commingled, rendered this Feast one of the most intensely interesting scenes ever witnessed. Every soul and every circumstance conspired most happily to pay an appropriate and harmonious tribute to the memory of that heroic band of our ancestors who first settled East-Hampton.

The following are some of the Toasts drank on the occasion :

#### REGULAR TOASTS.

1st. Our Fathers : they united faith and works. Cromwell said, “Trust in God and keep your powder dry.”

2d. Our Mothers : let their daughters honor their memory by imitating their virtues.

3d. 1649 : a year memorable for the settlement of the town of East-Hampton.

4th. 1749 : the completion of our first century—uncelebrated, but not the less to be remembered.

5th. 1849 : not unhonored in the calendar of centuries.

6th. James, Hunting, and Buell, the three successive semi-centinarian pastors of this town ; their works survive them.

7th. The Old Town Patents : the palladium of our rights.

8th. The Patentees of the Town of East-Hampton of 1666, and 1686 : honor to their memory.

9th. The Old Church : venerable for its age, hallowed in its influence, it has withstood the storms of one hundred and thirty-two years.

10th. Clinton Academy: may her children continue to rise up and call her blessed.

11th. The Old Town Clock, one hundred and fifteen years old: may it run a hundred and fifteen more.

12th. Wyandanch, Sachem of Montauket, 1658: the friend of the white man.

13th. The Ladies of East-Hampton: as the garlands their hands have woven, adorn our venerable church, so do their graces embellish the household virtues they inherit.

#### VOLUNTEER TOASTS.

'The manners of our forefathers, the expression of nature: may they continue forever the manners of their descendants.

"'The Medical profession of East-Hampton'"—(impromptu by another,) "Sure death to all diseases."

"The people of East-Hampton: they have *Hands* for useful labor, *Parsons* for guides, and *Hedges* for defence."

The men of the past: "there were giants in those days."

The men of the future: nature has not yet exhausted her list of great names.

The men of the present generation: their character, moulded by the men of the past, must itself mould that of the men of the future.

The Saxon and the Norman: their mingled blood flows in the veins of the Yankee.

Our kindred in the Old World: we recognize John Bull as our *father*; the dweller on the banks of the Seine as our *brother* republican; and the dweller on the banks of the Rhine as our "*cousin-German*."



"Drink ye to her that each loves best :  
And if ye nurse a flame  
'That's known but to her mutual breast,  
We will not ask her name."—Campbell.

Modern witches :

"Our witches are no longer old  
And wrinkled beldams Satan-sold,  
But young and gay and laughing creatures,  
With the heart's sunshine in their features."

Whittier.

The Orator of the day : may he witness many returns of  
the centennial anniversary of the settlement of the town !  
"May he live a thousand years ! may his shadow never be  
less !"

## ERRATA AND ADDENDA.

Page 1, 9th line from top, for "Religious," read "Religion."

Page 18, after the 8th line from top, read—"Eighth Pastor, Rev. Alexander Bullions labored here a few months, and removed to Waterford, Saratoga Co. N. Y."

Page 26, 13th line from top, insert after "Town," the word "Street."

Page 35, 5th line from bottom, instead of "Sawwounnutowhork," read "Sawwonnuntoh."

Page 36, 7th line from top, instead of "Mutchesumetook," read "Mutcheshe-smetooch."

Page 51, 16th line from top, for "1725," read "1735."

Page 54, 6th line from bottom, after "the," insert "other," and after "Estate," insert "in East-Hampton."

Page 70, the two lines above the note should read, "3, David Talmadge died 1811, aged 76. 4, David Talmadge died 1822, aged 56."

The following additional errors which by an oversight were not corrected at first are here noted. The first line in the first stanza upon the cover and title page should read thus,

"They haunt your breezy hillsides, green vales and thundering floods."

On page 18, the year of the decease of Rev. Thomas James, instead of 1686, should read "1696." On the same page the time of settlement of Rev. Nathaniel Hunting, instead of 1609, should read "1699." And on the same page the time of the decease of Rev. Joseph D. Condit, may be read as follows, "died Sept. 19, 1847."

On page 20, after the third line the following in the manuscript was omitted in printing and should be supplied—"They then go on to recite the *payment* of their *taxes* as a further reason why they were entitled to the privileges of a free assembly, which they declared to be one of the "Fundamentall Lawes of England," and they conclude with the bold determination that if the Governor refused them their rights they would present to the throne itself their petition for redress."

The above correction on page 51, 16th line from top should be "1753," *not* 1725, *nor* 1735.



Handwritten scribbles or marks in the top right corner.

Handwritten marks or scribbles in the bottom right corner.





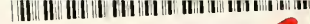












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